

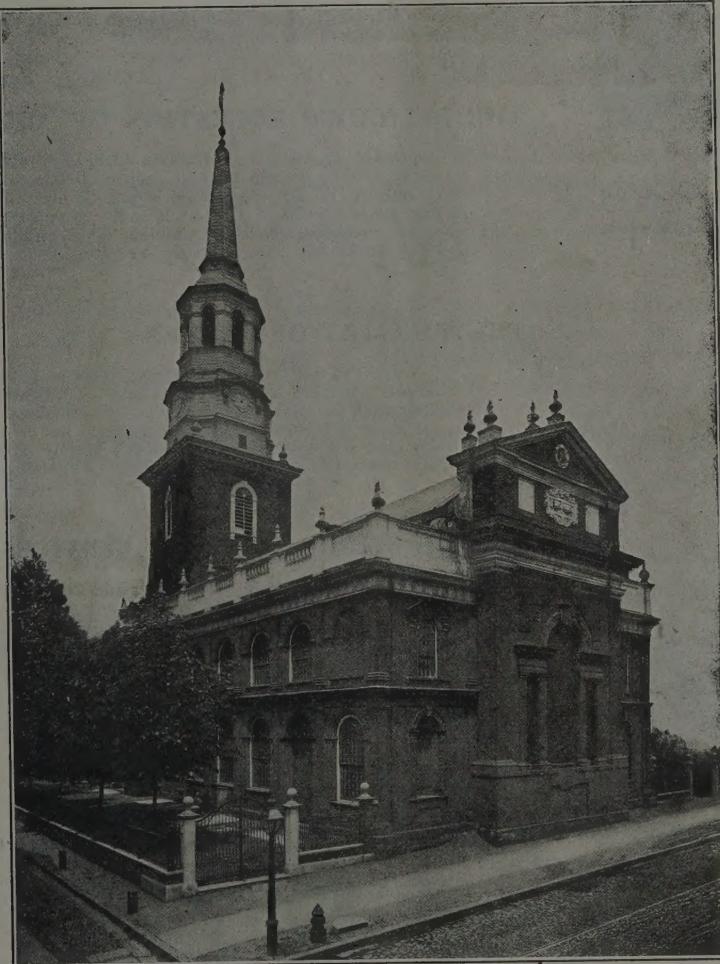
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The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, MARCH 5, 1932

No. 18



CHRIST CHURCH, PHILADELPHIA

It was in this church that Washington attended services for several years, probably for a longer period of time than any other with the exception of the church in Alexandria, Va.
(See *Philadelphia letter*, page 579)

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Leon C. Palmer
General Secretary, Brotherhood
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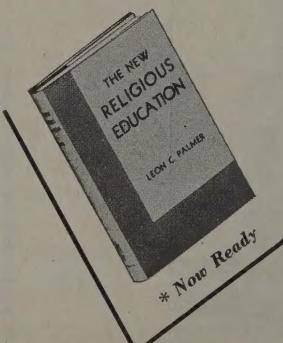
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The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, MARCH 5, 1932

No. 18

EDITORIALS & COMMENTS

Who Is God?

OUR esteemed contemporary, the *Christian Century* (whose editorial office is less than a hundred miles from ours as the crow flies, but whose theological views are sometimes much farther as the fur flies), has opened its columns to what promises to be an exceptionally interesting "conversation about God" by three distinguished professors. Dr. Henry Nelson Wieman of the University of Chicago, Dr. Douglas Clyde Macintosh of the Yale Divinity School, and Dr. Max Otto of the University of Wisconsin are the conversationalists, and they are to discuss the subject week by week in rotation—for how many weeks we do not know.

The calibre of the men participating in this forensic discussion and the diversity of the views they represent command widespread attention and respect. Dr. Wieman is a theologian who approaches the problem from a rationalistic, almost behavioristic viewpoint; Dr. Macintosh a devout Christian who starts with faith and proceeds to its justification by analysis; Dr. Otto a philosopher who tackles the question through the realm of pure logic. Drs. Wieman and Macintosh are Liberal Protestants, though of divergent viewpoints; Dr. Otto an avowed atheist. None of them is an exponent of historic Christianity, and so we shall not expect to find the faith of the Church represented. We regret that the editor did not see fit to include some competent Catholic theologian, whether of the Anglican or the Roman school, in order to provide a better balance to the conversation.

As a mere lay editor, neither theologian nor professional philosopher, we naturally hesitate to criticize the statements of this triumvirate of mental giants. Yet the facts that the discussion is published in a journal of popular appeal, and that the Catholic viewpoint is not represented, lead us to feel that a few observations on our part are not out of order, while a careful study of the opening papers of the three protagonists leads us to conclude that the water is not so deep that an amateur swimmer need hesitate to plunge into it—if he is careful to remain discreetly near the shore.

Dr. Wieman's thesis,¹ if we understand it correctly, may be summarized briefly as follows: God is super-human but not supernatural. He is "that interaction between individuals, groups, and ages which generates and promotes the greatest possible mutuality of good." He is not dependent on existence, but existence is de-

pendent on Him. Individual man is not a part of God, but may contain patterns that belong to God. God is not a Father in the sense of "a male biological progenitor." In calling Him Father, Jesus had in mind "the function of sustaining and promoting the mutuality which arises between members of a worthy family." Man cannot love an abstract object. He can love only that which interacts, or is capable of interacting. God sums up all such interaction; it is God "which (*sic*) makes things and persons lovable." "God is that interaction which generates mutuality, in other words, integrates."

CLEARLY it is not a personal God that Dr. Wieman has in mind. His indiscriminate use of the personal and impersonal pronouns in referring to God indicates an essential lack of clarity in his mind as to the nature of the Being or Force that he is attempting to describe. The question naturally presents itself to the lay mind: If God is a species of interaction or integration, but is independent of existence, what, in the absence of existence, would there be to interact or to integrate? In our innocence we have a strong suspicion that Dr. Wieman's definition (or rather definitions) of God will not stand the tests of logic; certainly they are not stimulating to the faith of the layman, whose yearning for a divine Being to love and be loved by can scarcely be satisfied by a nebulous integration that is a sum of the interaction of purely human qualities.

Dr. Macintosh and Dr. Otto have a distinct advantage over Dr. Wieman in that they are able to devote most of their initial papers to shooting holes in the arguments of the first writer—which are, we must say, singularly susceptible to such treatment. Each of them has availed himself of this opportunity freely, and the result is that we shall have to wait a few weeks before we shall have their full cases before us.

Dr. Macintosh, however, at once brings the discussion down to terms that are easier to understand.² As Dr. Otto aptly comments, we now no longer feel, as we did when studying the first paper, "as if someone were telling [us] that a screw driver is a hammer you saw boards with." Dr. Macintosh's God is a more familiar person. He is not, to be sure, "a male biological progenitor"—we do not know any school of thought that contends He is—but He is a Person, or as the Yale professor puts it, "a morally perfect personality, transcending the world of man's immediate experience and

¹ *Christian Century*, February 10, 1932, pp. 186-188.

² *Christian Century*, February 17, 1932, pp. 220-222.

yet immanent in it by His activity." This, we repeat, sounds more like the Christian conception of God, though it falls far short of the Catholic doctrine of the Holy Trinity.

WE should like to see someone enter the discussion at this point to postulate the God of historic Christianity, perhaps in the carefully weighed terms used by the late Bishop Gore³: ". . . the one personal God, eternal and self-complete, the absolute Creator of all that is, immanent in the whole creative process, but also transcendent, perfect in goodness as in wisdom and power, and awful in holiness, the Judge and Rewarder of all free spirits, pervading His creation by His providence, and guiding all things onward to the assured victory of good"—with the further postulate that "this one God, while never in His essential perfection fully comprehensible to finite intelligence, yet has been in gradual process revealing Himself in sufficient measure to the conscience and intelligence of men, until this self-revelation reached its climax in Jesus Christ, at once perfect man and the adequate 'image of God'." Such a concept of God is, we humbly submit, a nobler, better, and truer one than that of Dr. Macintosh, to oppose to the vague theism of Dr. Wieman and the atheism of Dr. Otto.

Turning now to Dr. Otto's paper,⁴ we find that his point of divergence from Christianity, and indeed from theism of any kind, is at the outset; for the kindly Wisconsin philosopher (at whose academic feet we have been privileged to sit, if only for a few months) frankly adopts a position "based on an affirmative faith in the non-existence of God." With logic crystal clear he points out the inaccuracies and inconsistencies of Dr. Wieman's thesis, which he condemns as "an example of the irresponsible use of language"—a charge that we confess strikes us as thoroughly justified. To this champion of a god of interaction, he poses four neat questions, the answers to which we await with interest.

On Dr. Macintosh Dr. Otto is easier; indeed he does not directly controvert any of his arguments. Rather he calls upon the Eastern scholar to explain why he believes (as claimed in the introduction to his first paper) that there ought to be a God, in the sense that it would be well for man if there were. "Is it not more likely," he asks, "that a great Cosmic Power would be as indifferent to the well-being of men as men are indifferent to the well-being of ants?" The question is by no means a new one; in the answer to it are involved many of the cardinal doctrines of the Christian faith. It will be interesting to see how Dr. Macintosh replies to it. Secondly, Dr. Otto challenges his opponent to face directly the question "Does such a God [as Dr. Macintosh has described as desirable] exist?"

Thus the Madison savant takes the offensive against both of his antagonists, and confines the statement of his own case to a very brief suggestion in his two concluding paragraphs.

At first inspection it really looks as if the three professors are discussing three different questions. Dr. Wieman appears to be striving to answer the query, "What is God?"; Dr. Macintosh, "Who is God?"; and Dr. Otto simply "Is God?" We hope they will at least agree to the extent of asking the right question, which is one of the most important points in any philosophic discussion.

The battle of wits is on. So far it has consisted of little but sparring. Let the three learned contestants bring up their heavy artillery and enter into the fray in earnest. And when they have successfully demolished

the theories of one another perhaps some competent Catholic theologian will clear away the wreckage and state anew in language suitable to the times what we believe to be the truth about the nature of the Godhead (so far as man can understand it) as revealed by God Himself through Jesus Christ His incarnate Son, and through the Church that He left as a continuing witness to the truth of that revelation.

WE HAVE received a number of interesting letters on the subject of clerical salaries, particularly with reference to the suggestion made by the Rev. J. Warren Albinson [L. C., January 23d] and seconded by the Rev. D. C. Colony [L. C., February

Salaries
of the Clergy

13th] to the effect that the clergy receiving more than perhaps \$4,000 a year should either voluntarily or through compulsion turn the excess into a fund for augmenting smaller clerical stipends.

This radical proposal, needless to say, is nothing less than the application of the tenets of socialism to the ministerial profession. As the suggestion comes from a clerical source and deals with a peculiarly clerical problem, we do not feel that it behooves a lay editor to enter into the discussion, other than to point out the wider implications of any such proposal with reference to the existing social order. The plan of confiscating wealth or income above a certain maximum and redistributing it to those at the other end of the economic scale is neither new nor untried. It is in operation today on a gigantic scale in Soviet Russia; it has just been inaugurated in modified form in Progressive Wisconsin—where, incidentally, it has already caused certain individuals and industries to avoid heavy taxation by removal to states that are friendlier to men and corporations of wealth.

Most of the letters we have received are from priests who discuss their personal situations as examples, and so ask that their names be withheld. Their letters are thus ineligible for our Correspondence department (which could not in any event contain all of them), and we shall therefore confine ourselves to commenting upon two or three of them editorially.

Here, for instance, is a Southern rector who ex postulates: "Fr. Colony's article reveals an astounding ignorance of the economic conditions that most of us have to face!" In his own diocese, he says, less than one-fifth of the clergy receive as much as \$3,000 a year. He himself has never received as much as \$200 a month, though he has taken a prominent part in important diocesan affairs and has twice represented his diocese in General Convention—at his own expense. As for the extra perquisites mentioned by Fr. Colony, this priest comments: "I think that most clergymen in my financial class may truly say that somehow such donations have never reached them. The marriage fees, always over-estimated by the layman, have not averaged \$25 a year."

Another clergyman who was formerly a school teacher feels that the teacher has far the best of the bargain, materially speaking. The teacher, he points out, has "free evenings, free Saturdays, free Sundays, holidays of months at a time, salaries paid on time" (evidently he isn't referring to Chicago!) "opportunity to go on trips, work outside sometimes for more than he makes in school," and other considerations that from a worldly viewpoint "make teaching much more attractive and the teacher's hours of labor much less than those of any ordinarily industrious parson."

The same rector has much to say about the \$3,000 a year salary "which the good dominie who writes in

³ *The Philosophy of the Good Life*, p. 227.

⁴ *Christian Century*, February 24, 1932, pp. 250-252.

your paper makes into \$4,000." Inadequate rectories that cost hundreds of dollars to heat, the cost of maintaining an office, the upkeep of a car for parish business, the meagerness of the pension he can anticipate, and the like, are balanced against the advantages enumerated by Fr. Colony. As to free medical and dental fees he asks: "Since when, my brother? . . . Surgeons exact their fees, dentists get their good share, and hospital bills are paid." The same is true, he says, of free schools and discounts in stores. His conclusion is worthy of thought:

"The new breed of clergymen insist on paying their way like men. . . . They give far more than they ever get, and are respected the more for it. They live where they must, not where they would. They have no office provided, no school-rooms heated, no expense accounts. They are their own typists, their own coal stokers, their own chauffeurs; they ask no questions nor put in bills for books and perquisites. . . . Take my advice: Choose school teaching and get a chance to see the world on a Cook's tour!"

On the other hand, here is a layman who expresses his belief that "there are comparatively few [clergy-men] whose services are worth \$4,000 and perquisites. As a rule, high salaries are incompatible with great spirituality. . . . We do not hear of the overpaid clergy leading in any plan to help the poor." But this same layman feels that "the faithful priests who for a small compensation work among the poor are God's hidden servants and will be among those who will shine like the sun when He cometh to make up His jewels."

How about it, Mr. and Mrs. Intelligent Churchman? Is your rector receiving an adequate and just salary, is he overpaid, or is he left to struggle along as best he can on a shamefully inadequate pittance, sometimes months in arrears?

WITH THIS ISSUE THE LIVING CHURCH inaugurates an earlier printing and mailing schedule, in coöperation with the Post Office authorities, which have granted this periodical a preferred newspaper rating. With the new schedule, it is

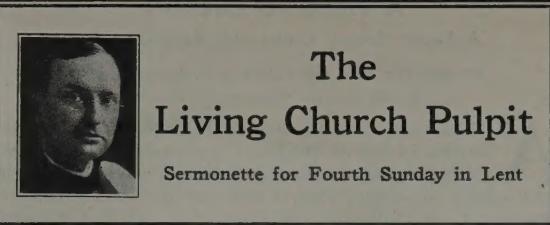
Our New Schedule hoped and expected that THE LIVING CHURCH will now reach subscribers everywhere in continental United

States (except Alaska), and in most parts of Canada and Mexico, on or before the date of issue, which is Saturday of each week. In order to help us check the effects of this improved service, will any subscribers in these areas who do not receive this week's issue by March 5th, or next week's by March 12th, kindly advise us?

The earlier schedule will, we hope, solve the problems of readers who have been unable to derive full benefit from features of a particularly timely nature, such as the Daily Bible Studies, sermonettes, and the like. We feel that it is better to go to press a little earlier than to publish these features a week in advance and so destroy the harmony of each week's issue with the Church year, which we try to preserve.

This means that hereafter news, and other material for immediate publication, must be received by Friday or at the latest Saturday morning for publication in the issue of the following week. Only brief items of the utmost importance, or features for which special arrangements have been made, can be included when received on Monday for the issue of the same week. Changes of address must also reach us a week in advance. We go to press as early as possible on Monday afternoon.

If the new schedule succeeds in providing prompter and better service for all of our subscribers, especially those on the Pacific coast, it will accomplish its object.



The Living Church Pulpit

Sermonette for Fourth Sunday in Lent

BY THE REV. HOWARD CHANDLER ROBBINS, D.D.
PROFESSOR AT THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

"When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?"—ST. JOHN 6:5.

JESUS and His disciples had crossed the lake of Galilee and gone into the desert place on the other side in order to secure seclusion and rest. But the crowds would not have it so. They followed on foot, going all the way around the lake. All day long Jesus taught them; now it was late in the day; night was drawing near; the nearest village was miles away, and these people, four or five thousand of them, were hungry, expectant, waiting to be fed. What was to be done about it?

Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." A practical, prosaic, common-sense view of the situation: but it left God out of account. And the trouble with people who leave God out of account is that they are spiritual non-conductors. Spiritual power is like any other kind of energy: it requires proper conductors. And when God works miracles, He does not work through non-conductors; He works through men of courage, men of vision, men of faith. The people whose way of meeting a problem is to fix their attention upon the difficulties and see no farther are people who through their own moral and spiritual limitations are limiting His grace and saving power.

When we turn to St. Andrew, we witness another and a more vital approach to the problem. St. Andrew begins by reckoning, not with difficulties, but with potential resources. "There is a lad here, which hath five barley loaves, and two small fishes."

We can approach the problems of our day in either way. We can approach them by reckoning first with difficulties, or by reckoning first with resources. How are we to deal with the problem of immigration? How are we to assimilate to our American life and customs and institutions the millions of aliens who have come to our country, and fit them for the responsibilities of self government? Two hundred pennyworth of effort is not sufficient. Or: How are we to secure municipal reforms? How are we to rout the politicians who use public office for private enrichment? Two hundred pennyworth of public spirit is not sufficient. Or: How is our Church to meet its missionary obligations? How is it to carry on its work during a time of industrial dislocation and economic depression? Two hundred pennyworth of devotion will not suffice. If people generally are imbued with that spirit of despondency, the days of miracle will indeed be over. We shall witness no moving of mountains, no feeding of multitudes, no outpouring of creative power.

But reckon with resources first, and the answer is different. How are we to deal with the problem of immigration? Every little country school house, every night class in the city, every boy scout troop brings the ringing answer: Here are the five barley loaves, the two small fishes! How are we to secure municipal reforms? More than eighty American cities have found the answer to the problem, by arousing public sentiment until the ballot, individually insignificant, became the political avalanche that swept the city clean. How are we to meet our missionary obligations? A deficit of a million dollars is not a serious matter to a Church which numbers more than a million communicants. If the ordinary communicant, the man or woman or child who has so little to give that he decides to give nothing, will instead come forward, like the lad in the Gospel story, bringing his barley loaves and his fishes, our bishops, when they meet in April, need not be dismayed by the prospect. For out of the common and united effort resources will be developed of which we have not dreamed.

IT IS possible for one man to do a great good. Doctor Joseph Lister, for instance, saved more lives by his antiseptic surgery than Napoleon Bonaparte succeeded in destroying in all his campaigns of bloodshed.—*Catholic Citizen*.

A VISIT TO CULION

A Leper Colony Under the American Flag

BY THE RT. REV. GOUVERNEUR F. MOSHER, D.D.
BISHOP OF THE PHILIPPINE ISLANDS

AT THE request of Dr. Jacobo Fajardo, director of the Bureau of Public Health, I have recently visited the government leper colony at Culion at the time when he was making an official visit. I went as one of the board of trustees of the Philippine Anti-Leprosy Society and, incidentally, as chairman of the society's committee on budget for this year.

The work for lepers in the Philippine archipelago is being carried on by three different official entities:

1. The government of the Philippine Islands assumes responsibility for all lepers and compels them to reside in the leper colony at Culion. The population there is approximately 6,000. Culion is an island about two hundred miles southwest of Manila and is reserved entirely for leper work, having been placed by the government under the control and direction of the Philippine Health Service. Lepers are gathered at certain ports and perhaps three or four times a year are taken to Culion by a government cutter which is allocated for that use when required. On our recent trip we carried 144 patients to the colony, and on our return brought away 138 cases that had been declared cured. In order to be pronounced negative a patient must fail to exhibit any positive signs of leprosy in a physical examination over a period of nine months.

2. The Leonard Wood Memorial is organized to study leprosy scientifically and has at its disposal the sum of \$2,000,000, U. S. gold, that was given in the United States. Its purpose is the complete eradication of leprosy from the world. It is not officially concerned with the leper and his troubles, but merely with the scientific study of leprosy and its cure. No part of its funds is available for those who are sick with leprosy.

3. The Philippine Anti-Leprosy Society was organized a few years ago to help the leper patients themselves. I am not quite clear as to what was stated precisely to be the object of the society at its beginning, but after having passed through certain necessary changes we have now arrived at the point where it seems that our main work will be to care for the patients who have finally been declared negative. Government funds are for the sick only and the negative, therefore, has no claim upon them. A very thorough and careful survey made for our society two years ago by an expert social worker and four nurses showed an appalling condition with regard to former lepers who left the colony and tried to rehabilitate themselves. Many of them had been taken away suddenly from their homes without previous notice, and some of them were more than twenty years in the colony. Oftentimes on their return home they found that their families had died, or removed and scattered, and that there was no trace of their former residence there. Almost universally people in the villages feared the former leper and were unwilling to have him settle among them. Their own families when found frequently took the same stand. No one would give them work to do and there were cases where work that had been given was taken away from them later on when it was discovered they had been lepers. All of these disabilities added to the effects of the disease itself and the life in the government colony, which had combined to take away initiative, ambition, sense of responsibility, and any desire for work, created a most pitiful situation.

Our visit to Culion was taken in order that we might personally inspect a large flat valley on the side of the island away from the leper colony and connect with it by a road which had already been built by our society, to see whether or not it is a suitable place to begin a new village where those who are declared negative and can find no other foothold in the world can go and establish themselves at first as farmers and later on in such businesses as may develop and thus become self-supporting and regain their self-respect. The funds of the Anti-Leprosy Society have so far been almost entirely raised here in the islands. An annual drive for membership and contributions resulted in our securing in 1929, \$25,000, in 1930, \$50,000, and in 1931, \$50,000. In addition to what we have done previously we have this year budgeted \$35,000 for use in establishing what we are going to call the Negative Barrio.

The government, therefore, takes care of the leper and uses

government money. The Leonard Wood Memorial studies the disease scientifically, and under its auspices there recently has been formed a world-wide society. The money they have was collected almost entirely in the United States. The Philippine Anti-Leprosy Society from now on will devote most of its energy to those who have been pronounced negative, and its money is raised by subscriptions here in the islands.

IN THE leper colony itself the Roman Catholics have had a man almost from the beginning, and they have, as is customary with them, a large share in such business interests as are to be found on the island. A large part of the support for their work must come from these interests. Sometime within the past ten years the Protestant missions secured representation by sending the Rev. P. F. Janson and Mrs. Janson, missionaries of the Presbyterian Church, to the colony. So far as I know their salaries are paid by the Presbyterian Mission. The support of the work that they do comes to them from all missions and is not limited to contributions here in the islands, although they form a large part of it.

Our cathedral parish and some individuals of our Church have helped annually, but we as a Church ought to do something. I confess freely that this desire on my part is the result of the way in which my heart was stirred by what I saw. I have never seen anything more loathsome than some of the chronic cases. The disfigurement was fearful. In some cases eyes were gone, ears were gone, joints were falling off, skin was peeling off. I saw one man who had not moved from his bed for eight years; alongside of his bed I saw another who was dying, and I saw no reason why he should wish to do otherwise. But I was glad that he had that dormitory in which to die. These things, perhaps, are fairly well known and I need not enlarge upon them. One of the patients whom we took to Culion on this trip was a university student—hot and resentful at being forcibly compelled to go to the colony and threatening to try and start some little insurrection on the ship so that they might never get there.

One of the most pathetic sights I have ever seen was the night we were coming away again when there stood 138 negative patients on the jetty to which the ship was tied who for the first time since going to Culion had been allowed to go to that part of the island. Between the jetty and the gate of the colony there is a hundred yards or more of a beautiful beach, and at the farther end just at the gate stood several hundreds waving and calling goodbye to their former comrades and who themselves were not allowed to go beyond the place where they stood.

THE government has recognized the missions and the missionaries and there is complete coöperation in the work being done. The government hospitals are for the treatment of the disease of leprosy alone. Lepers who contract other ailments are housed in the mission hospitals, but of course all treatment is given by the government doctors and each of these hospitals has government nurses allocated to work in them.

Mr. Janson has a church building on the lower floor of which he conducts a school, and on the upper floor is a large room used exclusively for Church services. The platform where he sits is for non-lepers. Immediately in front there is a narrow platform where his helpers and translators stand, and these men are lepers. His sermons are translated into two and perhaps three of the dialects. He has elders and helpers, both men and women, and it seemed to me that he organizes them rather wonderfully well so as to throw as much responsibility as possible upon the patients and thus to give them an interest in what they are doing.

Next to the church he is just now rebuilding a Boy Scouts' headquarters, and the members of his troupe—young boys sent to the colony without their parents—sleep and eat there where he can guard them. Nearby there are two or three houses in which his native pastors and helpers live. I visited his hospitals, three for women and two for men. And his dormitories: two for women (if I remember correctly) and two for men. I also visited some houses where individuals were living; some of them cheerful, bright, and at work on business that they have managed to establish. All of Mr. Janson's buildings are split bamboo and therefore inexpensive, but so immaculately clean whether they were hospitals or dormitories that in not one of them was there any offensive odor whatsoever. In the

(Continued on page 569)

Bethany

Where friend holds fellowship with Friend

By the Rev. Clarence Stuart McClellan, Jr.

Rector, Calvary Church, Fletcher, N. C.

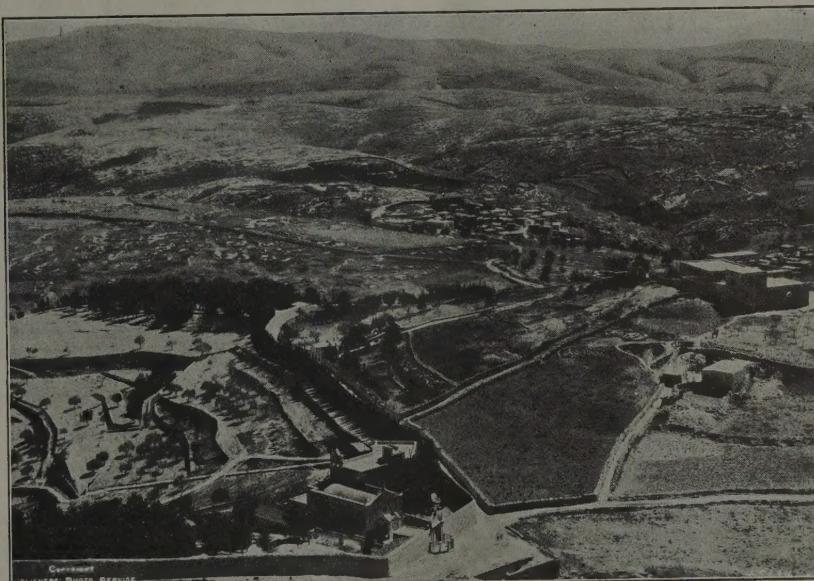
ST. STEPHEN'S GATE toward the northeast corner of the walls of old Jerusalem is a good starting point for our little journey over to Bethany today. One reverently thinks here of the first Christian martyr, Stephen, "the crown man," and the story of his death at the hands of his persecutors. From the gate we descend into the Kedron valley, that narrow, tiny vale between Jerusalem and Olivet—that lap of land through which lazily flows the Kedron, so small that one can scarcely see it as it flows on its way down to the Dead Sea. Neat walls keep the tiny stream in its bed and there are many olive trees in this Kedron valley that add picturesqueness to the spot. Trim walls enclose plots of ground and gardens above which to the west rise abruptly the grim, gray eastern walls of the Holy City. Of course, the Golden Gate stands out prominently, and we see the curious Mohammedan graves clustering thickly about the gate. And down the Kedron valley along the Jericho road are the even thicker graves of the Jews, slab covered and arranged row upon row.

After crossing the Kedron by the little bridge we pass the Church of the Virgin. It is right at our left and tradition has it, that this shrine marks the grave of Mary, mother of Jesus. Just beyond it and standing out boldly before us is the Garden of Gethsemane with its ancient, yellow-gray olive trees and its beautiful flowers and its high walls shadowed by trees that stand tall and sentinel-like. Through the old olives we catch glimpses of the house of the Franciscan Fathers, who live here and care for the garden. Bordering Gethsemane on the south is the basilica of Gethsemane, built in 1925 by the Roman Catholic Church. In front of it and on our right as we go on toward Bethany is the path leading down into the Kedron valley. Crossing the brook this path runs along the south walls of Jerusalem. Should we take this way we shall see the tombs of Absalom and Zacharias and the grotto of St. James, well known to all visitors in Jerusalem. Just beyond the basilica of Gethsemane on our right is a great cemetery and, farther on, as we make a turn to the east on the Jericho road to Bethany, we see the village of Siloam on the hilltop and south of it the barren hills (and they are certainly barren!) of Judea and the stretches of wild country lying immediately south of Jerusalem.

"The Mount of Offense" comes now into view and there we see upon it the Benedictine convent. We are standing 2,435 feet above the sea level, when we reach the *Bain el Haoua*—"Bottle of Winds." On a slope to the left is the very field

with its traditional site of the fig tree that Jesus cursed—the story recorded in St. Matthew 21:19 and St. Mark 11:12-14. On the crest of a hill to the left, just before we reach Bethany, is the Passionist convent. Of course, if one has a few spare hours, he might find it interesting to visit these places, but they are really not of such exceptional interest as to impel us to deviate from our path on to Bethany to inspect them. We had better keep on our course. The very road we are taking is that very road *down* to Jericho. And it does go *down*—from 2,500 feet above sea level at Jerusalem to 1,300 feet

below sea level at Jericho and the Dead Sea and this within a distance of some 21 miles! How accurate the Bible is! It says "down" and "down" it surely is! You know it is down, if ever you travel this road to Jericho.



BETHANY AND VICINITY

A general view from the top of the Russian Church tower on top of the Mount of Olives, Bethany is seen in the middle distance. In the extreme distance is seen the Dead Sea and, faintly beyond, the mountains of Moab.

slowly. The road is an excellent one and the views along it are interesting but not thrilling or of quiet beauty. A rugged landscape spills itself on all sides. Barren hills! Barren hills! And then—more barren hills!

We shall probably meet donkey trains and camels moving along the way. There will be some Arabs, too, and Jews to greet us. The day I journeyed along this road to Jericho a strong and swift wind was blowing. The robes of the Arabs and the Jews were flying out from their bodies. I often wonder why artists in picturing the Apostles walking along the roads of Palestine have never portrayed them with their robes fluttering about them. It would certainly be "true to life." Perhaps some day some artist will give us this picture.

We note there is not much verdure upon the hills—they are the familiar hills of Judea and I have called them "barren." Yes, and they are rocky, too, and desolate with olive trees here and there and stone walls crossing the deserted fields. Fortunately the color of the landscape is relieved by tints of green-blue-yellow of olives that everywhere meet us in the Holy Land.

Around the bend of the road we descend and travel around the foot of the Mount of Olives on the left. Really Olives is a good sized hill. One can hardly term it a mountain. It rises only a few hundred feet above Jerusalem. Olives is brown and gray and rather barren, too. And the stones all over it! You know, they say the Angel of the Lord dumped half of the stones intended for the world right upon Palestine, and I

am sure every traveler in Palestine will agree that this looks to be the fact.

And finally we reach Bethany. It lies in a depression between hills and rests upon a hillside on the left of the Jericho road from Jerusalem. Dipping into old records and books I found some interesting data about Bethany. Eusebius means to convey the idea that Bethany is "the house of sadness," but the more exact translation points to Beit Hine, or "house of dates." But whatever its name signifies, we do know that Bethany is one of the most familiar names in the world. Here it was that Mary poured a vase of precious ointment over the feet of Jesus, when the Master was entertained there by Simon the Leper (St. John 12:1-10). Here it was that Jesus pronounced those words which sum up the destiny of man: "One thing only is necessary." On leaving Bethany, Jesus sent two of His disciples before Him to find the ass that was to carry Him into Jerusalem on Palm Sunday.

But the real fame of Bethany comes from the story of the raising of Lazarus from the dead—St. John in the eleventh chapter of his gospel gives us the full account of it. And it is primarily because of this story that thousands of visitors annually come to Bethany. Bethany and Lazarus are associated for all time. It was to Bethany that Jesus often came, for here was the home of Mary and Martha, the friendly sisters of Lazarus. Generous hospitality and gracious peace Jesus found in this Bethany home. From the multitude He came into the solitude and here He was always a welcomed guest. After the confusion and tumult of the near-by Jerusalem we can easily realize what Bethany meant to the Master! How often He must have looked out from Bethany upon the very hills that now come into our view! How frequently must He have found the quietness that He longed for in the midst of this tiny village, where still grow the olive, fig, almond, and carob tree. We can readily picture Jesus walking over Olivet to Bethany and stopping now and then to get the view, and at last resting within the cool, purple, and heliotrope shadows of Lazarus' home in Bethany.

AT A very early period churches and monasteries were built here. The Roman lady, Paula, visited here a church on the site of Lazarus' grave. In 1106 A. D., Daniel the Russian found here "a large church beautifully painted" not far from Lazarus' burial place. Recently southeast of the sanctuary the remains of a large church with three naves were discovered. The church of Daniel the Russian was probably the work not of the Crusaders, as many believed then, but of some other folk. Queen Melicent, wife of King Foulques of Jerusalem, came to Bethany in 1138 A. D., rebuilt the church, and founded here a rich abbey with a beautiful church for her sister, Yvette, a Religious of the convent of St. Anne. In 1159 this building became a possession of the Hospitallers. After the capture of Jerusalem by Saladin in 1187 A. D., the Benedictines of Bethany were forced to take refuge at St. Jean d'Acre and from this time on the sacred buildings at Bethany fell into ruins. Today nothing is left of these remains.

The Arabs picturesquely call Bethany *El Azariyah*, for they regard Lazarus as a saint and hold this town in veneration.

We shall probably be much disappointed in the Bethany

of today. It is only a tiny place of some 40 Moslem huts sheltering a population of 500 people—all Mussulmans with the exception of a very few Greeks. After visiting the tomb of Lazarus, the chief show place of the village, it will require little time to walk over every street and through every lane in the hamlet and see all the houses of Bethany. Tiny, box-like, flat-roofed houses, white looking with a few windows and one door and built of stone or mud with walls about them and bordering walks; dirty children and equally dirty men and women wandering about or sitting at some advantageous place and crying out "baksheesh" (money), as they extend their filthy hands out to you; now and then a forlorn donkey and a starved dog crossing your path—a sense of poverty that is at times overwhelming, a certain feeling of desolation and pity mingled in your emotions—such is modern Bethany. It is a far picture from the scene the average person has formed of Bethany from the Bible story and the pictures of Bethany in Jesus' time. But if the village has little or no charm for us, the hills about it do, for we look upon them and know that they have changed but slightly, if at all, since Jesus' day. They stand brown and dotted with olive trees and their sides crossed and re-crossed by native stone walls. Under certain lights by day they are beautiful and under the moonlight they take on a certain mystic effect that is very charming and attractive. Again, as in so many places in the Holy Land, the *real* Holy Land is to be found *out-of-doors*.

YOU no sooner reach Bethany than you are surrounded by a crowd of urchins and miserable Arabs—how well I remember them all! Each one of them pleads with you to permit him to show you the tomb of Lazarus—*Kabr el Azar*. And so after buying your candle, for you cannot descend into the tomb without a light, and with your guide before you, you arrive at the tomb of Lazarus, up the hill a short distance from the Jericho road within Bethany and at the left side of the path that mounts the hill from the road down to Jericho.

Pictures of this tomb have made it universally familiar throughout the world. It is an ordinary looking spot with a narrow door leading into it. It is a grotto hewn out of very soft chalky rock. From the vestibule nine feet square we descend by steps—somewhat covered by dripping candle grease and therefore slippery—into another apartment six feet square. This is the tomb proper, the entrance to which has been closed by a slab laid over it, as St. John says, "It was a cave and a stone was laid over it." In early days the vestibule, where Jesus stood when He commanded Lazarus to "come forth," was made into a chapel as is shown by the little apse and the altar. The sepulchral chamber itself was wainscoted with marble and had an altar, according to the accounts of old pilgrims, but these decorations did away with the mortuary couch. Because of the weight of the church this grotto was strengthened by a shell of masonry and the open spaces were filled up by a cross-arched vault, which dates from the twelfth century. At the end of the sixteenth century the Moslems closed up the eastern or original entrance and thus made it impossible for Christians to enter this way. In going into the tomb of Lazarus now we enter not by the ancient door but by a new one. There is really nothing to see



within Lazarus' tomb today. I went down into it and remained within it a few moments. It is a dark, gloomy, cold place and the experience one has in getting into this tomb is rather weird, to say the least—and the lights from the candles throw ghastly shadows on the rock walls and certainly make you feel the story of the dead Lazarus, who at Jesus' command came forth from the tomb. After you have been down in this melancholy place, you will be glad to come out of it, as I was, and breathe fresh air again and come into the sunlight or daylight. As you come out of the tomb there are the ever-present beggars waiting for you, and again they crowd about you and cry, "baksheesh! baksheesh!" You had better toss them a few coins if you want to get rid of them.

LEAVING the tomb of Lazarus we take the little path on the left and come to a ruined tower surrounded by a moat that has been filled up. This tower, according to a story I found in Bethany, was built by or under King Foulques of Anjou for defending the abbey, but the material was taken from a still older fort.

Northwest of this tower is the field where, since the thirteenth century, has been pointed out the site of the house of Simon the Leper. East of the tower a few yards is the location, so they say, of the home of Mary, Martha, and Lazarus. I stood right on that spot, too. But remember these are only traditions and they must be taken for what they are worth and that is really not much. And after all, does it make any difference? Somewhere close to where I stood was the Bethany home that Jesus loved and where He often rested. That is enough! We must learn, as we travel across the Holy Land, not to take too seriously all the stories that are told us by guides and Arabs and even Jews.

Not much in Bethany! Perhaps not! Certainly not much but stones and ruins now! Too far to walk for humble houses and dirty natives and beggars crying "baksheesh"! Not much to detain us! A good place to stop to break our journey from Jerusalem down to Jericho! An interesting and unique experience—this going down into the tomb of Lazarus, and some fun, maybe, in tossing a coin or two to the urchins! A feeling of pity comes over us for the terrible poverty of the village—a disappointment in not seeing the kind of place we had always pictured Bethany as being in our imagination! But we must not fail to think back into the purpling shadows to that wonderful friendship between the sisters and their brother and our Lord—to that fellowship of the Bethany home "that remained true to His message that was to take Him to Jerusalem to die." There really is something to be found in Bethany, but you must go there prepared for this; finding a spiritual experience concerning which the Moslem guide and the filthy beggars yelling "baksheesh" cannot tell you.



From a painting by an old master.

THE RAISING OF LAZARUS

farm his "share" land better if he has a companion who will prepare a meal and bring it out to the field to him and stay on to assist him. In these parts, the proportion of illegitimacy is high (about 72%); but divorce is hardly ever heard of; hence the increase of married couples is all to the good, even though the motive may be a bit on the commercial side.

The census was taken in April. Roman Catholicism preponderates in Grenada and St. Lucia (though Grenada excused itself from the census). In St. Vincent, however, they are much in the minority; Wesleyanism is strong; but the Church claims the adherence of one-half the total population. This is creditable, considering the large sums of money from overseas that is spent in these parts on schism.

Our new Bishop, the Rt. Rev. Vibert Jackson, held his first ordination in the Cathedral on Sunday, December 20th, when the Rev. George Thrower was advanced to the priesthood. All the clergy of the island attended, and the sermon was preached by the Rev. W. E. Hopkins, M.A., theological professor of Codrington College, Barbados, who also presided at the organ. After declaring the duties of a priest, especially in regard to the Mass and the power to absolve, he counselled the candidate to make it his daily prayer in celebrating the Mysteries, "Grant, O Lord, that I may place on the paten with the Bread to be offered, myself, my life, and all my love, to be made one with Jesus crucified."

The Cathedral now has three altars, and the Blessed Sacrament is perpetually reserved. This brings the number of churches in the diocese where reservation is practised up to four.

THE CHURCH GOES FORWARD IN THE WINDWARD ISLANDS

BY THE VEN. H. G. PIGOTT

TRUST IN GOD and a buoyant spirit of optimism characterize the people of the diocese of the Windward Islands at the present time. On every side there are obvious signs that they are feeling the effects of the world depression; but it is a case of "Never say die."

Cotton is the staple product of St. Vincent—the Cathedral city is Kingstown, where are situated the cotton factories. The crops of the years 1930 and 1931 remain unsold in English

warehouses; the sale of certain quantities of arrowroot in American markets has been a blessing; the price of cocoa and nutmeg, the chief products of Grenada, continues at a low figure. Some of the smaller estate owners have fallen on the plan of giving out portions of land to be cultivated by their laborers on the "sharing" system, which means no money is put in circulation.

But the people are brave. And one immediate result is an increase in the number of marriages. A single laborer finds that he can

RENEWED HOPE AT GENEVA

BY ROLAND HALL SHARP

SPECIAL CORRESPONDENT OF "THE LIVING CHURCH"

Geneva, February 16, 1932.

SO ENCOURAGING are points of agreement among public utterances of the great nations on certain key tenets of disarmament, that some statesmen who came here in a pessimistic mood have expressed renewed hope.

Among these is Count Albert Apponyi, veteran diplomat of Hungary. When he came, he felt the time was inopportune and the prospect of results dark. After hearing Sir John Simon of Great Britain, M. André Tardieu of France, Ambassador Hugh Gibson of America, Dr. Heinrich Brüning of Germany, and Signor Dino Grandi of Italy, he felt "not so pessimistic."

For he saw what other observers have noted, that however diverse national stands are on certain issues, there is a large measure of agreement on others. Conning the possibilities for achievement, it is clear that the positive must be sought out and shaped into forms acceptable to the largest number.

That has been the attitude of the American delegation from the start. Ambassador Gibson made it unmistakable in a talk with American writers. His colleagues were then engaged in sifting the proposals brought forward by other nations, to find points of agreement. After those had been ascertained, they were to address themselves to the more arduous task of reconciling the greatest possible number of conflicting demands.

A word about the machinery by which the conference is to grind its grist will help clarify the discussion of actual proposals. As is clear to anyone who has followed the news reports, the conference opened with plenary sessions devoted to hearing the address of the president, Arthur Henderson; setting up the conference organization, and hearing addresses of governmental and private delegations.

In the speeches of official delegates, the oats, corn, barley—and nettles—were poured into the hopper, to pass through the grinders and come out one whole disarmament flour, some 100,000,000 plain folks hope. The grinders consist of committees and subcommittees. First comes the bureau, comprising the president, fourteen vice-presidents equally divided between great and small nations, and M. Politis of Greece in his capacity as vice-president of the General Commission. This commission was set up by action of the bureau, and includes one representative from each delegation. Mr. Henderson was elected president of the General Commission, and M. Politis vice-president, whereupon he was voted a post on the bureau. Nations represented on the bureau are France, Italy, Great Britain, the United States, Germany, Sweden, Japan, Spain, Argentina, Belgium, Russia, Czechoslovakia, Poland, and Austria, in order of the votes accorded them in the plenary electing session.

The two main committees will focus the management of the conference, appointing subcommittees to deal with details. These are the heavy grinders, and how their flour will ultimately be baked into the loaf of international compacts is not yet disclosed, or even known. First the flour, then the loaf, appears a wise attitude until the flour is in the sack.

Nettles could be examined, but why prick our fingers until compelled to do so? There is enough young corn springing up for present observation and cultivation.

First among points of preliminary agreement is the demand for abolition or stringent control of the most aggressive weapons, especially those which involve civilian populations. These weapons include gas and other chemicals, bacteria, bombs from the skies, heavy long-range artillery, tanks, and submarines.

SIR JOHN SIMON, as first speaker, led off with this note, which has not ceased to be echoed. Even the French proposals, announced in advance of formal speaking, approach in their own way the problem of controlling aggressive arms. Great Britain urged the abolition of gas and chemical warfare, submarines, aerial bombing, big guns, and aggressive arms in general.

M. Tardieu emphasized in his formal address that the protection of civilian populations is an actuating motive in the French plan for putting aggressive arms under the control

of the League of Nations. It is plain, however, that this only remotely resembles the demand of other delegations for abolition of those arms, which, by their very presence, incite unrest and lead to war.

On the second day, Ambassador Gibson put America on record for total abolition of submarines, lethal gases, and bacteriological warfare. He agreed to "join in formulating the most effective measures to protect civilian populations against bombing from the air," and advocated special restrictions on tanks and heavy mobile guns. Chancellor Brüning followed with a general statement against offensive weapons and a promise to submit detailed proposals.

Signor Grandi opened the third day of major speeches with a tremendous broadside against capital ships, submarines, aircraft carriers, heavy artillery of all kinds, tanks of every description, bombing aircraft, and aggressive chemical and bacteriological weapons of whatever nature. This sweeping program was buttressed by an appeal for revision of the laws of war to insure a more complete protection of civilian populations.

JAPAN took a position divided by its allegiance to the submarine. Yet it favored abolition of aircraft carriers, aerial bombing, gas, and bacteria. The submarine is defended with sinuous logic only thinly veiling Japan's paramount reliance upon that weapon. Spain alone so far has joined Nippon in giving quarter to submersibles. It would limit them stringently, but not abolish them below 1,000 tons' displacement.

Aside from this reservation, Spain joined the parade for abolition of offensive weapons. It went farther with a warning that merely humanizing war is not enough. Making war pleasant is not the aim; war itself must be abolished.

This advanced view was advanced a few notches farther by M. Maxime Litvinoff, who found his Soviet rear guard on the question of disarmament abreast of the other nations' vanguard. Total and complete disarmament is the Russian platform. The Russian Foreign Minister reminded the conference that his country had urged abolition of all aggressive arms long before other nations took up the cause.

Every major power is considered above on this issue, and the agreement on essentials is remarkable. No wonder Count Apponyi was heartened. Smaller nations, notably China and Denmark, heartily support the movement. In general, the little fellows may be expected to help the giants chop the knobs from their gnarled clubs—assuming they get that far.

For optimism engendered by agreement noted in public addresses needs to be tempered by the recognition that every point of advance will be won by surmounting minority, but stubborn, opposition. One factor of inestimable value is the realization by every delegate that something must be done to check the arms race and to provide economic relief from distrusts and unbalanced budgets.

Returning to points of agreement, another with wide implications is the majority approval of the Draft Convention as a basis for procedure. Many would go beyond it. Few would cast it aside. After all, when a document has been subjected to fierce heat for five years and has survived, it cannot wisely be cast aside for some untried scheme. The only outright stinging criticism of the convention so far comes from Germany, which finds it "not in conformity with the necessities of the moment." Russia calls it wholly inadequate, and Hungary is lukewarm, taking the convention as a framework, but not as a basis for negotiations.

How the powers line up on the French proposals for an armed League naturally occupies a central point in the development of results. Present indications are that the chief nations will continue their opposition to putting a sword in Geneva's hand.

So the political question persists, how France will modify its program to support other plans for abolition of aggressive arms. Except for minor obstacles, involving Japan, and possibly a major one involving Germany, this continues the widest reef past which the conference must find a channel.

Because of impending elections in France and Germany, this issue may be allowed to vegetate until delegates from those nations feel a firmer grip. The conference may be adjourned in a few weeks, to resume after elections. Before that time, however, the main lines of approach will be fairly well indicated.

An Experiment in Colored Work

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's, Seaford, Delaware

THE NEGRO QUESTION is one which inevitably forces itself on one's attention on coming to a southern diocese from the northern states. The first thing I noticed was the "slave gallery" at the back of the church, which in former days was used to segregate the colored communicants from the rest of the congregation, and the isolated plot in the churchyard containing the humble tombs of the Negro congregation. On turning up the records of the parish, it became apparent that between 1865 and 1930 a large and apparently flourishing body of colored communicants had utterly disappeared, and that neither in the parish nor the surrounding missionary district was there a single colored member of the Church. That this was not confined to St. Luke's, Seaford, but was general throughout the diocese was easily ascertained by inquiry among the neighboring clergy. In one or two parishes an aged servant or pensioner of a leading family is pointed to with pride as a local curiosity, but taken as a whole the colored members of the Church have completely and utterly vanished.

The new Encyclopedia Britannica showed a colored population in the state of somewhere round 50,000, and the diocesan report gives us one colored priest, one mission, 101 baptized persons, 76 communicants, and in the last year 3 confirmations and 6 baptisms. All this in the city of Wilmington. The colored priest is also doing a most admirable work among the children of the two colored industrial schools and the various state institutions. Outside this we as a Church are doing absolutely nothing to meet the responsibility laid at our door in the other towns and the rural districts.

The next thing was to find out, if possible, why a diocese which prides itself on its missionary activities and on being second to none in its response to the needs of the general Church should be so apparently unmindful of the need at its own door. The reason is, I fear, not far to seek. It lies with our own people.

TWO things seem to have crystallized into fixed ideas, at least among the laity, in this peninsula.

First, that the Negro has no use for this Church; that our form of service, ritual, and theology do not appeal to him, and

that he can only be happy in the emotional atmosphere of his own African Methodist and Baptist Churches. As a corollary, it follows that it is useless for this Church to attempt to do anything and that the colored population is best left severely alone.

Second, that the colored Christian is of an inferior race and cannot possibly be allowed to contaminate the churches of the dominant population, and that while the Negro in Liberia is an excellent and praiseworthy subject for missionary enterprise, we have no responsibility for his brother at our gates.

Before these assertions are indignantly repudiated may I cite the following illuminating incidents. I heard a meeting of the Woman's Auxiliary very properly pass a resolution condemning the caste system in India, and within the next quarter of an hour pass another resolution excluding colored women from attending their meetings. I was, in my own parish, compelled to have a special 6 o'clock service

of the Holy Communion for my own colored maid—a West Indian—because to use her own words "it would cause strife" if she knelt at the altar rails with her white sisters in Christ. This very afternoon I was at a guild meeting and described some social work we had been doing this summer, when a perfectly good Churchwoman said that "it made her blood boil to think of doing all that for niggers."

This morning I received a letter from a brother priest of the diocese of which the following is an extract: "I perused the description of your work and was much edified, so much so that I preached on missionary work among the Negroes at . . . yesterday. After the service I learned that no Negro is allowed to live in the town."

ON THE face of it, then, it would seem that there is a certain definite attitude toward the colored population, at least among the people of this peninsula, that largely accounts for the failure of the white denominations in Negro missionary work.

That our Church is eminently successful in colored work where this attitude is not so pronounced would seem to be proved in the adjoining diocese of Pennsylvania, where a feature of the diocese is the large and independent colored



DR. CROSBY AND A COLORED FAMILY



CLASS FOR BAPTISM



MAKING RAFFIA BASKETS

parishes with their devout and hardworking congregations, their devoted priests of both races, their flourishing auxiliaries and organizations, and their independent and self-supporting status.

The clergy of the diocese are emphatically not to blame. They are, without exception, most sympathetic and helpful toward any suggestion in the direction of work among the colored population. Their hands are tied owing to the definite antagonistic attitude of the majority of their parishioners. I well remember how pleased a clergyman was at walking with a colored clergyman in a procession, and the indignation of his wife—a southerner—and his congregation at what they considered a deliberate insult.

Another interesting fact brought to light in this inquiry was that the Roman Catholic Church, realizing the vast amount of work open in this field, has with its accustomed energy and gift for organization taken it up and is meeting with conspicuous success. I met one parish with a white priest that had in less than two years nearly two hundred colored converts, and was to all intents and purposes self-supporting. I was informed that this work was generally in the hands of white priests, and that this response was the usual experience.

In view of the alleged lack of appeal of our Church to the Negro this is interesting, and opens up the further question as to whether it is true that only colored clergy can deal with the colored.

In view of the experience of our Roman brethren, taken in conjunction with the work performed by the colored clergy of Philadelphia, and the success met with by some of our own white priests, one would be inclined to believe that, given the necessary zeal, sympathy, devotion, and energy, the question of the color of the clergy does not enter into the interrogation.

Taking into consideration missionary experiences among other races it would seem possible that the ideal combination would be colored clergy and workers under sympathetic white administration until the work became strong enough to stand alone.

After carefully considering the data and conclusions somewhat sketchily outlined above, it seemed clear to the writer that it was his duty to attempt some solution of the problem in his own district. What the nature of the experiment would be was a question for prayer and fasting. At first the difficulties seemed insuperable. It was impossible to start work among the colored people of the parish. It would cause a definite opposition and dissension among the white communicants. It would be impossible to use the parish buildings. There was nowhere to hold meetings or services, and if in spite of all this a few couverts were made it would be cruelty to expose them to open and unveiled hostility on the part of the white congregation. Incidentally there was no money.

AFTER careful and prayerful consideration, a way seemed to open that was free from these particular objections, but that seemed so doubtful and precarious as to be lunacy to attempt. This experiment is the subject of this paper.

Sussex County, Delaware, is a truck farming district and a center of the fruit and canning industry. The picking and canning of these fruits and vegetables is not only a regular source of employment for the colored inhabitants of the local towns and villages but during the season from June until early October attracts a large number of itinerant colored and foreign laborers from Philadelphia, Baltimore, Norfolk, and other large centers of population. This migratory element is necessarily of a pretty low type, particularly the pickers of fruit and vegetables. The labor in the canneries is generally supplied by various agencies in the large cities and returns to the same plant year after year. They are housed in permanent camps and form the aristocracy of their profession. They are about the nearest approach I know to the English hop pickers.

The pickers generally come in gangs, bringing their entire families, and camp out in tents or rude shelters, shifting to another locality when they have finished a farm. They have the reputation of being a fairly lawless lot, and until lately no agency had attempted to do anything for them religiously, socially, or morally. Here were the very people among whom we ought to work—desperately poor, lawless, without religion, and according to all accounts hopelessly degraded and immoral. Here was a field in every way desirable.

With the cordial consent and approval of Bishop Cook, the work was undertaken. How the money came, and how the work

spread and was supported during the last two seasons, is an epic in itself far beyond the scope of this paper. Sufficient that prayer and intentions wrought miracles.

It was self evident that the work had to be approached through the social service side. It was the only possible avenue. The Lord sent us an invaluable aid in the shape of Mr. and Mrs. Parker, whose acquaintance I had made at St. Elisabeth's in Philadelphia.

AFTER surveying the field, we agreed that the best thing to do was to open two camps among the pickers, Mr. and Mrs. Parker living on the field in a tent and following the groups from farm to farm. Crèches and kindergartens were started and meals provided for undernourished children. Amusements were provided for the adults after working hours; simple hygienic and domestic instructions given to the women, sewing, etc. Sound religious instruction was given both to children and adults from the very start. A feature of the experiment of which we feel somewhat proud was the institution of banks in which the workers deposited part of their wages every night, the total saved being remitted to their homes. Lawlessness almost disappeared in our camps, and the arrests and convictions for drunkenness which numbered 130 in 1929 fell to 7 in 1930.

I was extremely amused at the way Mr. Parker enforced camp discipline. He had camp police, lights out, evening prayer, sanitation and camp inspection. Considering that we had no right there at all and were intruders pure and simple, it speaks volumes for his personality. I found out after he left that he was a middleweight boxer of some ability.

To quote the report of the diocesan commission on social service:

"Into this section come the seasonal workers in the canneries and the fruit pickers. They are usually from the cities and apt to be a lawless lot. Last season a trained colored social worker and his wife were secured and with their help Doctor Crosby was able to do a good deal for these people. Eleven persons were baptized and \$2,148 was collected and sent home to the families of the workers."

So much for the first year. During the past summer, the experiment was repeated, this time with five camps and five workers, and even more striking results. We were able to report: baptisms 41; candidates for confirmation 31; marriages 17 (very necessary); convictions, arrests, etc., nil; money banked or sent home \$4,642.58; vaccinations 141; inoculations for diphtheria, etc., 202.

We respectfully submit that this experiment has shown that the Church has real and definite appeal to the colored population.

The important question is, how far this movement is religious, and how much due to social work. In other words will it stick. Well, the results have been surprisingly good. Reports have been received from all our contacts but eleven. They have been put in touch, where possible, with the nearest church. Bishop Cook and I both agreed that it was better to transfer the confirmation candidates to their own dioceses, and in all cases they have been or will be confirmed. I hope that most of them will be back next year. The only cases we have to regret are a few in which the white clergy of a few parishes have ignored our letters asking them to get in touch and follow up. Except infants, no adult or child was baptized who did not know, if not by heart, the sense and meaning of the Office of Instruction. No one uninstructed was allowed to act as sponsor. I have never had a more receptive group of converts either at home or abroad.

In conclusion may I give a letter from one of our converts. The spelling is untouched:

"dear father, we got home all rite—moder byed us all new close with the munney we had in yure banck. We send you one dollar to by the church with. Mothir bide us all new close with the munney you saved. There is no pical church in this place, we have the prir book every sunday, johny reads the moring prayer we think the comunion (how is that for ignorant negroes? Spiritual Communion!) we have 2 candles—johny wares a wite shirt. If daddy gets work we will go to father bragg ware you told us in batmore. I am sorry for my sins, yure loving rhoda and johny and dad and moder and baby."

I am afraid that we cannot carry on next year unless things improve from the financial outlook or another miracle happens, but that is in the Lord's hands. In the meantime I think that our experiment has proved its point.

A BELOVED MISSIONARY

Representatives of Mikado Attend Funeral of Harriet Riddell

(Special Correspondence)

Tokyo, February 10, 1932.

THE MANY FRIENDS of the leper work carried on for so long at Kumamoto, Japan, will share in the grief and sense of loss that have fallen upon these unfortunate ones in the passing hence of Miss Harriet Riddell, the pioneer in work for and among the lepers of Japan, whose death occurred on February 3d, in the 77th year of her age, after more than 40 years of service in Japan.

Miss Riddell came out to Japan first for work under the auspices of the Church Missionary Society, of the Church of England, in Kyushu, the most southern of the principal islands forming the Empire of Japan. Her attention was drawn almost immediately to the pitiful condition of lepers, who were numerous in Kyushu, and for whom at that time there was practically nothing being done. Her tender heart was most deeply touched by the sad state of the patients themselves, and at the same time could visualize what untold misery was in store for many other thousands in the years to come unless some measures were taken to segregate the sufferers and protect the whole nation from the contagion of the dread disease.

She determined henceforth to devote all her time, her strength, and her means to the work of helping these lepers, to provide some refuges for them where, under sanitary and cleanly conditions, they could be treated, if perchance it should be possible to find and effect a cure, or to give to them the comfort of faith and the hope of everlasting life that was offered to them no less than to their more fortunate brothers and sisters, in the Saviour of mankind. The attractive, home-like settlement of the Hospital of the Resurrection of Hope, at Kumamoto, is the visible result of this giving to the Lord of this one zealous life. Here the poor, helpless ones are given help, the despairing are given hope, yes, even among their sufferings they are often able to find joy as well, in the faith and love that surround them.

But her influence did not stop with the one work with which her name must necessarily be chiefly linked, but she also began the work for the same unfortunate ones in another part of Japan, at Kusatsu, where the hot sulphur springs help in the alleviation of the symptoms of this frightful disease, which work has been so faithfully developed by that other devoted woman, Miss Mary H. Cornwall-Legh. And, as a result of Miss Riddell's example, her continually reiterated words descriptive of the needs of those for whom she labored eventually awoke in the hearts of many, both in Japan as in England and America, a sense of responsibility for these sufferers, that has caused many other private works of relief to be undertaken—almost exclusively Christian in character, these—and also large public hospitals for the segregation and scientific treatment of sufferers from leprosy.

This has been recognized by the Japanese government and by the members of the Imperial Family themselves. Twice has Miss Riddell been singled out for decoration; in 1906, when she was given, among the first women to be so honored, the Order of the Blue Ribbon, and again in 1924, the Sixth Class Order of the Sacred Treasure. Last year, she received a gift of money for her work from the privy purse of the Empress Dowager, with an annual grant for a number of years to follow. The prefecture and city of Kumamoto both make regular appropriations to the hospital, where experienced specialists are continually experimenting and searching, that they may, in the course of these investigations, find a lasting cure.

But for her generous friends in England and the United States, who have so ably supported all this work in the later years, Miss Riddell must perforce have failed to make the progress that has thus been possible; and on many a day would she have given up in despair were it not for the wonderful faith that upheld her through all the days of trial, and remained with her to the very end. Not merely was it her love, her sympathy, her executive ability, notable as they all were, that gained and held for her so many friends, but the faith that overspread her whole life that would never

let her doubt the future, will remain as the outstanding memory of those nearest to her.

The funeral took place in the chapel of the hospital, where she had so often united her prayers to those of her "children" as they loved to be called, and was conducted by the Rt. Rev. Arthur Lea, Bishop in Kyushu, assisted by two of the English clergy and the Japanese priest and deacon attached to the work. It was attended by everybody who could find a space to stand, by representatives of their Imperial Majesties, and all the officials of the city and prefecture having relation to the work. After cremation her ashes will lie by the side of those of her "children" who have preceded her to that better Kingdom, where the Lord of Life is the Light thereof.

Her greatly bereaved niece, Miss Ada H. Wright, for many years Miss Riddell's associate, and almost equally loved by the residents in the hospital where hope has been so often raised again, will undertake to continue this so important work. Everybody who knows anything about it, prays that the friends of the work in foreign lands, even in times of straitened circumstances as those of today, will see to it that the loss of that personality they knew and loved to help shall not work to the loss of support to the work for which she lived and died.

AN APPRECIATION OF MARTINA HAINES

BY THE RT. REV. WILLIAM H. OVERS, D.D.

RETired BISHOP OF LIBERIA

MRS. MARTINA GORDON HAINES, who died recently at Glendale, Ohio, was a member of the Liberian missionary family. The news of her sudden death will be a great shock to hundreds of African people, who never can forget her kindly ministry among them. Being well equipped as a registered nurse and also a graduate deaconess, she offered herself for the mission field with the expressed desire to go as a missionary nurse to St. Timothy's Hospital in Cape Mount. A picture of the dangers and difficulties of that position was shown her, but they melted away before her enthusiastic spirit as the ice melts in the presence of the warm sunshine.

In the early part of January, 1922, she arrived in Liberia to take up her arduous task. There was no doctor at the hospital, and a large number of cases which required the hand of a skilled physician were taken by this devoted nurse and her associate.

At that time there were thousands of people in the nearby tribal territories without medical care of any kind. To these people Mrs. Haines was as an angel of mercy. She established medical stations in native towns, visiting them as often as her busy life would permit, living for days at a time among people who had never before seen a white face. To these she gladly gave the best she had. They would flock to her with their wounds, sores, infections, broken bones, and many other afflictions. Her love and devotion to these sick and needy forest children is immortal in their minds. She will ever be remembered as the Florence Nightingale of the African bush.

A VISIT TO CULION

(Continued from page 562)

dormitories the patients sleep on the floor unless they provide beds for themselves.

Even though the patients help erect buildings there must be money given from outside to procure materials and to pay the extra labor that may be required. These buildings deteriorate rapidly and there must be money for repairs and for replacing. Some of the patients need particular diet and cannot procure it themselves. Clothing is also needed.

Mr. Janson has an automobile truck, and alongside his driver, who is a leper, a partition has been built with a wire screening, and the door to that side of the front seat is padlocked when not in use. This enables Mr. Janson to ride alongside of his driver and to carry eight or ten lepers at a time in his truck from place to place. He needs to have money for the upkeep of this truck. In a word, Mr. Janson's financial needs are for amelioration, comforts, interests that will help to counteract loneliness and to keep up the morale—this last particularly during the period when the patients are taking painful treatments.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

PUBLIC WORSHIP

Sunday, March 6: Fourth Sunday in Lent

READ St. Matthew 21:12, 13.

FROM THE EARLIEST RECORD, the worship of God was a natural part of human life. "The groves were God's first temples," sings our American poet, and his poetic imagery is not far wrong, for the sacrifices offered by the sons of Adam were evidently in accord with divine instruction (Genesis 4:3-5). So Noah on leaving the ark built an altar and offered burnt offerings, and so did the patriarchs. Public worship thus became a part of faith, and when the Tabernacle was built the precise instruction given to Moses reveals a fulfilment of God's command given at Sinai (Exodus 20:24). The people were called to worship God and that call has been observed. Public worship is therefore a part of spiritual growth.

Hymn 307

Monday, March 7

READ Hebrews 10:19-25.

AS SOON as the persecutions of Christians ceased churches began to be erected. Tradition asserts that Helena, the mother of Constantine, visited Jerusalem and found the Cross, and afterwards she, or Constantine, built a church upon the site of the Tomb. Aside from the accuracy of this tradition, the struggle to free Jerusalem from the Saracens by the Crusaders and the rapid growth of churches in many places assure us of the zeal for public worship and the blessings derived therefrom. The churches have ever been held as holy, and the worship, while varied according to the habits of the people, has followed the example of the early Christians "in breaking of Bread and in prayers" (Acts 2:42). Soon the "liturgies" or forms of worship were written which afterwards were the foundations of our Prayer Book.

Hymn 457

Tuesday, March 8

READ Psalm 84.

THE WORSHIP OF JEHOVAH was a delight to the devout Hebrew, and the place of worship, whether synagogue or temple, was very dear. So should we delight in our Church worship. Every Sunday we should receive the Holy Communion, and as the temple worship called for a morning and an evening sacrifice, so our Morning and Evening Prayer should draw us to supplication and praise. The Lord's Day is a holy day, not a holiday, and as we are to work six days, so we are to find rest in worship on the day set apart by God as sacred. Also we should find comfort in the church building as a House of Prayer during the week and seek for a quiet hour of meditation and prayer in the open sanctuary.

Hymn 45

Wednesday, March 9

READ St. John 4:23-24.

WE LOVE our Book of Common Prayer, not only because it is hallowed by long association but because it leads us to worship God in spirit and in truth. Much of it is from the Bible. Many of the prayers are very old, and the special services bring us into very close fellowship with Christ. One of the fine things of the Prayer Book is that it calls for hearty worship in which the minister is the leader and the people join with him with heart and voice. To worship God in spirit is to bring our whole being—body, mind, heart, and soul—into action, for all are God's and He lovingly looks for their use. The voice is to join with other voices in praise and prayer, and we are to realize the divine Presence and know that His help and blessing are ready. "I cried unto God with my voice,"

David sang (Psalm 77), and the voice is a sacred power and best used when we speak to our Father in gratitude and love.

Hymn 43

Thursday, March 10

READ I Kings 8:54-61.

THE ENTHUSIASM with which Solomon's Temple was dedicated and the offering of Solomon's prayer enable us to see how much importance the Holy Spirit placed upon the Church and worship as holding and deepening the lives of God's children. As the Temple was to be the center toward which the people looked wherever they were and however oppressed by the enemy or sin, so the Christian Church has become, by the same holy guidance, the visible assurance of God's loving presence and the place where He grants His gifts of grace. The church should be very dear to the Christian because therein the dearest blessings of the Christ have come to him. Bishop Coxe well expressed the truth:

"I love the Church—the Holy Church—
That o'er our life presides,
The birth, the bridal, and the grave
And many an hour besides."

Hymn 470

Friday, March 11

READ Ephesians 5:25-27.

THE REDEEMER died for the Church, the Spiritual Kingdom, "the blessed company of all faithful people" (Prayer Book, page 83), that she should be a part of Himself, His care, His gift, "the fulness of Him that filleth all in all" (Ephesians 1:23). All that appertains to the spiritual body seems to enter into the church building itself which follows the general plan of the Temple. Jesus Christ is the Foundation of the Church, and in His Name and as consecrated to Him every building is kept from all unhallowed and worldly uses. The Cross on which He died has made the parts of the building very precious in worship—the nave where the people are gathered together, the choir where lectern and pulpit and prayer desk are placed, and the Sanctuary corresponding to the Holy of Holies of the Temple. The Holy Communion makes the Sanctuary glorious, and the worship of the people led by the minister gives to the simplest church building the holiness which makes it indeed a "House of Prayer."

Hymn 458

Saturday, March 12

READ Revelation 21:22-27.

IN THE PERFECTION of the life of Heaven the things which on earth were types of the perfect will be no longer needed. There we shall have the real, the enduring, the faultless. We shall no longer worship by faith, for we shall see the Lord God Almighty and the Lamb. And yet there is even on earth a glory which is a part of Heaven and which shines forth when the King blesses His servants. The praises here are a part of the infinite adoration of the angels, and the pardon granted here brings the white garment of sainthood. The blessedness of our Church worship is its reality—the most sincere thing that earth knows. The Christ is near, the Holy Spirit gives life, the Father claims His own. Never are we so truly surrounded by the Light which never fails as when we kneel and pray for the coming of the Kingdom.

Hymn 459

Dear Lord, I thank Thee for Thy Church and for the joy of worship. Thou dost meet the members of Thy family as they gather to receive Thy blessing and to declare their loyalty. The Day of prayer and praise is a touch of the eternal rest, and the worship of Thy Church is an approach to the glory about Thy throne. Help me to worship Thee, therefore, in spirit and in truth. Amen.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

THE WOMEN'S MAGAZINES, some time ago, counted up for their readers the number of steps the average house-mother spends in her day's work in the kitchen and elsewhere. They were shown to count up to some miles, not

of health-giving exercise, but of journeys from point to point in ill arranged kitchens—table, stove, sink, that could be grouped together to cut out and economize most of the miles. Much of other kinds of work show this defect of lost motion. None more than what is known among women as their Church work.

When St. Paul first set foot in Europe he found a number of women gathered in a pavilion by the river bank near Philippi, holding the only religious meeting for women mentioned in the New Testament. What were they doing? Remember they had never heard the Good News of what had so recently occurred in Jerusalem. They had only the long deferred hope of the Jews that God would in time send help to His people in some way. This promise dazzled by its brilliance of hope, but was to them far more difficult to lay hold on than to us, to whom its actual accomplishment has shown that God does keep His promises. These Philippian women had a faith in their God that gathered them together "where prayer was wont to be made."

When we Christian women come together we too often offer a sad contrast to these Jews and their proselyted neighbors. Would St. Paul, coming to a meeting of the Auxiliary or Guild, find women praying for light regarding what God would have them do—ready to hear what St. Paul or St. Luke or St. Timothy had to say to them? These women of Philippi did not seek to express their religious zeal by using business methods and turning their spiritual gifts into money; nor do we hear of their offering food as hostesses to their guests or each other, thus perverting the meeting into an occasion for physical rather than spiritual refreshment.

Their warm gratitude for the Good News did, however, show itself in a hospitality to those apostolic missionaries which must have been most welcome to them and a strong contrast to many previous experiences. Lydia was the first person to open her house to these bringers of glad tidings: "when she had been baptized and all her household." So many of our home missionaries, such as archdeacons or general missionaries, testify to a renewed zest as the result of a kindness extended to them by the good women of our Church who, as warmly as did Lydia, press upon them the hospitality of a private home, and thus give an opportunity for that close friendship upon which so much of our missionary success depends.

We, to whom long familiarity with the wonderful news that St. Paul and his friends carried around their world, seem too often to forget our responsibility and, instead of following the apostolic example and telling the "Good News," we seize upon activities of a worldly or novel kind and raise money and offer this to God as the expression of our spiritual aspiration, when God has clearly shown us "what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." "Seek ye," says our Lord, "the kingdom of God and His righteousness and all these things (material and physical blessings) shall be added unto you." A material offering of money can never be substituted acceptably for prayer and service.

So we see where so much motion is lost, the energies of some of our best women dissipated in the triviality of things, when the call to witness to the good news of the Gospel is constantly before us and the manifold opportunities for prayer and service are with us. As the Prayer Book reminds us, "we

may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same."

Many sources, as well as the Woman's Auxiliary, furnish much for our need in meditation, litany, petition, and intercession which will be helpful to a devotional committee who will find it an inspiring task to prepare a selection of prayers for each meeting. These programs will be more effective if carbon copies are distributed and kept for further use. This will not take as much time as sales and suppers, and will bring a flood of results "that ye shall not be able to contain them."

One reason why our Church gatherings are scorned by some desirable women is that they only too often degenerate into mere casual chat which bores. We can correct this deadly tendency, for we sorely need fellowship and communion in prayer (as well as in praise; hymns help a lot too!) for God's great mercies. We have not held out our hands for them: "Ye have not because ye ask not"; "Ye ask and receive not because ye ask amiss." So we will say "Lord, teach us to pray" because we know that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

FANNY M. PLUMMER.

THE NATIONAL COMMISSION on Leadership Training, of which the Rev. Gardiner L. Tucker, D.D., is chairman, has extended the number of its courses from sixty to one hundred and twenty. The new schedule now includes courses in Missions, Evangelism, Social Service, Church Drama, Publicity, and Finance as well as many other

Leadership phases of Religious Education. This commission is an integral part of the national Department of Religious Education. It has been made the official agent of all other departments of the National Council in training for leadership in all lines of Church endeavor.

It will be helpful, where this precedent is followed in provinces, dioceses, and parishes, to take into consideration the authorized broadening of the scope of religious education in the matter of training for leadership which is a vital necessity in the program of the Church today.

I AM INFORMED that at the meeting of the national executive board of the Woman's Auxiliary this month, it was decided to recommend the use of *Christian Discipleship and the Way of Prayer* by Canon John How, rector of Liverpool, with the discussion course, for leaders of groups, written by the Rev. Alfred Loaring-Clark, and issued by the Daughters of the King, as one aid for developing the spiritual life of the individual woman.

My second note is to ask if you know of the *Teachers Fellowship Exchange*? It is one of the very few papers, among the large number of publications on religious education, intended to help the young Church school teacher. It is published three times a year.

THE BOARD OF EDITORS, busy with the revision of the Christian Nurture Series, is preparing much material that is new as well as revising that which has been used for some time. Those of our readers who are teachers in Church schools will be glad to know that some of the new material will be available during the current year. Further mention will be made of this as soon as the work is completed.

The Christian
Nurture Series

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

GREEK CHURCH HISTORY. By Constantine Callinicos. London: The Faith Press. 1931.

THIS DISTINGUISHED AUTHOR and scholar of the Orthodox Church has again produced a work worthy of note. He treats the matter gracefully, yet simply. Though the exposition of the facts is objective, there are gentle criticisms when and where it is proper. The criticism, for example, of the means which Rome uses for proselytizing among the children of the martyr Eastern Church, is masterly. The writer's attitude toward the Anglican Church, on the other hand, is one of friendly and sympathetic understanding.

A most important feature of the work is the story and life of the Orthodox Church of today and the collection of first-hand information concerning it which this little book contains. It is doubtful whether a stranger could secure these facts now or even in later years.

For all these and other merits of the work we congratulate the writer and hope that all the children of the Orthodox Church in English-speaking countries will avail themselves of it. Nor is it unworthy of warm recommendation to the non-Orthodox English-speaking people who desire an authoritative source for the life, especially today, of a Church to whose rich and flexible language we owe the New Testament and to the struggles of whose children we owe not only the spreading of our Holy Faith but also its systematization in almost all the theological sciences of today.

C. H. DEMETRIOS.

THE WORLD OF THE NEW TESTAMENT. By J. R. Glover. New York: The Macmillan Co. 1931. 233 pages. \$2.00.

ANOTHER of Dr. Glover's contributions to the understanding of the world into which Jesus Christ and Christianity came, and quite worthy of his deservedly high reputation in this field. We have chapters on The Greek, The Roman, The Jew, and also Alexander, the Roman Empire, the Hellenistic Town, and finally The Man of the Empire. The book is well written and interesting to anyone to whom the subject is interesting, and has the great advantage for the beginning theological student or average intelligent layman of not being too long, or too heavy, or presupposing too great a knowledge either of ancient history or of the intricacies of the subjects with which it more specifically deals. It will undoubtedly be quite useful in classes on New Testament introduction, especially where the student lacks a thorough college background in his previous preparation.

FELIX L. CIRLOT.

VERGILIANS. By George Meason Whicher. Amherst, Mass.: The Bookmart. 1931. 152 pp. \$1.35.

THE BOOK is a noble tribute to the Roman poet whom the early Church regarded as almost saint and whom Dante followed on his journey behind the veil. It comprises a series of twelve letters in flexible blank verse, supposedly written to the younger Pliny by two friends of that refined circle. Each letter, by an artistic haphazard, touches on some incident connected with the life or memory of the great Augustan, dead more than a century before the time chosen for this retrospect. The device is delightfully executed, whereby the Golden Age of Latin literature is interpreted through the predilections of the Silver Age. The effect is comparable to that of a moulded Roman relief, presenting figures in various planes, connectively grouped, but without confusion. The letters are interspersed in several instances by poems of rustic and pastoral flavor, providing variety of meter as well as of manner. One of these, a brilliant improvisation, is a vintage song, reflecting in English the

rhythms out of which the primitive hymns of the Church were modulated. Into the pattern of the book are woven numerous paraphrases, translations, and echoes from the melodious and contemplative poetry of the Mantuan.

The reign of Trajan, to which this imaginary correspondence would belong, was second among those of the "five good Emperors": Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius. In this period the cult of Christ was proving troublesome by the intractability of its believers to the requirement of offering worship to the imperial statue. This very Pliny of the felicitous correspondence wrote expressly, during his service as governor of Bithynia, to Trajan for instructions in handling this problem—interesting evidence of the stirring of this novel force destined to transform the Roman world.

The deeply spiritual significance of Professor Whicher's volume is peculiarly valuable to our time. The scholarship of a poet, who is also a distinguished American educator, re-creates by delicate suggestion two epochs of that Roman culture which is ancestrally ours by European heritage.

Vergilians will find readers and re-readers among all who are perceptive of literary and spiritual values.

FLORENCE BENNETT ANDERSON.

FORTUNATE were those students for the ministry at Yale Divinity School in hearing at first hand the Lyman Beecher Lectures on Preaching delivered there by Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, and now published under the title *Jesus Came Preaching* (Scribners, 1931, \$2.50). Preaching is "rooted in the sense of Another." "Christian preaching is rooted in the persuasive faith and piercing conviction that in Christ that Other has made known His love and will for mankind." It is along these lines that the place of the preacher in the world today is justified, and his authority established. Dr. Buttrick contends with the fervor of a prophet, yet with the restraint of sound scholarship, that Christ is still the preacher's quite adequate authority, and the substance of his message.

How the preacher is to meet the rebellious mood of the day, the scientific temper, the skeptical attitude; what answer Christ has to the social needs of the time, for "if religion ends with the individual, it ends";—the fundamental importance, however, of reaching the individual—these are the burdens of successive chapters. And there are plain and helpful words on the craftsmanship and personality of the preacher. The style is homiletical, which is emphatically not to say, as one might suspect from much sermonizing, that it is bad. Hardened preachers will find the book a mine of apt quotations and illustrations; it is to be hoped that the meat will not be obscured by the garnishments.

L. R.

ASTRANGE TALE is *Bodyguard Unseen*, by Vincenzo D'Aquila (R. R. Smith, 1931, \$2.50). It is another personal narrative of the Great War, this time on the Italian front, but with much less interest in the war than in the author's experience of what he calls the God-power which came into his life as a result of his resolution not to kill. A most extraordinary faith in God's unique concern with him personally is part of the writer's naive theology, and the reason for the book's title. One is probably to recognize at the core a genuine and most interesting religious experience.

SOMETIMES MEN do not "find themselves" until late in life. There are dull pupils who come to great consequence. Henry Ward Beecher was not a bright scholar. On several occasions, he tells us, he was next to head of his class, "but that was when the class was arranged in a circle."—*Catholic Citizen*.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Church

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. The Year Book of the Episcopal Church. Annually, about December 15th. Price, \$1.85 (postage additional).

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and *The Vision*, quarterly, 50 cts.

Church Kalendar



MARCH

6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Palm Sunday.
21. Monday before Easter.
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Maundy Thursday.
25. Good Friday.
27. Easter Day.
31. Thursday.

KALENDAR OF COMING EVENTS

MARCH

15. Special Convention at Grace Church, Orange, N. J., to elect Bishop Coadjutor of Newark.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

14. St. Giles, Upper Darby, Pa.
15. St. Paul's, Harrisburg, Pa.
16. St. Timothy's, Roxborough, Philadelphia, Pa.
17. Calvary, Cairo, N. Y.
18. St. John's, Lancaster, Pa.
19. St. Andrew's, Baltimore, Md.

APPOINTMENTS ACCEPTED

MCLAUGHLIN, Rev. A. M., priest-in-charge of St. Stephen's Church, Newton, and St. Paul's Student Chapel at Grinnell College, Grinnell, Iowa; has been appointed also priest-in-charge of St. Andrew's Mission, Des Moines, and Grace Church, Boone, Iowa. He will be assisted by two lay readers, Mr. Fordyce Eastbury and Mr. Enoch Kavanagh. Mr. McLaughlin's address will remain Apt. 3, Green Gables, Newton.

SPARCKMAN, Rev. S. THORNE, formerly rector of Church of the Nativity, Union, S. C. (U.S.C.); to be curate at Church of the Redeemer, Bryn Mawr, Pa. Address, Mansfield Arms, Bryn Mawr.

WRIGHT, Rev. THOMAS F., formerly rector of St. Peter's Church, Tecumseh, Mich.; to be rector of St. Jude's Church, Fenton, Mich. Address, 613 W. Shia St., Fenton.

NEW ADDRESSES

HILL, Rev. CHARLES W. B., chaplain, U. S. A., Kelly Field, Tex.; 4130 Broadway, San Antonio, Tex.

WHITE, Rev. GEORGE F., rector of Trinity Church, Wauwatosa, Wis., formerly 4 Stickney Ave., Wauwatosa, Wis.; 7606 Stickney Ave., Wauwatosa, Milwaukee.

DEGREES CONFERRED

OLYMPIA—The degree of Doctor of Laws, *honoris causa*, was conferred February 19th on the Rt. Rev. S. ARTHUR HUSTON, D.D., Bishop of the diocese, by the College of Puget Sound, Tacoma, at a ceremony concurrent with the dedication of Leonard Howarth Hall for scientific research and instruction.

ROLLINS COLLEGE, WINTER PARK, FLA.—The degree of Doctor of Laws was conferred upon the Rt. Rev. JOHN D. WING, D.D., Bishop of the diocese of South Florida, on Founders' Day, February 22d. Others receiving honorary degrees were: Jane Addams, founder of Hull House; Annie Russell, actress in whose honor Mrs. Edward W. Bog gave Rollins College \$100,000 for the building of the Annie Russell Theater, now nearing completion; Zona Gale, Wisconsin author; Prof. Irving Fisher of Yale; Edward A. Filene, Boston merchant and economist and founder of the Twentieth Century Fund.

ORDINATIONS

PRIEST

HURON—On February 21st, in Trinity Church, St. Thomas, Ontario, the Rev. WILLIAM G. BUGLER, of Huron College, assistant curate at St. James' (Westminster), London, Canada, was advanced to the priesthood by the Bishop of Huron, the Rt. Rev. C. A. Seager. Canon T. G. Wallace preached the ordination sermon.

NORTH CAROLINA—On February 21st, the Rev. ERNEST McGERSIN WINBORNE was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Joseph Blount Cheshire, D.D., in the Church of the Good Shepherd, Raleigh. He was presented by the Rev. Theodore Partrick, Jr., and the Rev. Alfred S. Lawrence preached the sermon. The Rev. Dr. A. B. Hunter and the Rev. T. S. Clarkson assisted in the service. Mr. Winborne is to be priest-in-charge of St. Stephen's Church, Erwin.

CAUTION

HARAMBAS—Caution is recommended in dealing with one JOHN HARAMBAS, aged about 47 years, of average height and weight. He speaks very broken German or Austrian and claims to be a member of St. Paul's Church, 354 East Market St., Akron, Ohio. He will probably ask, in the course of his conversation, for his transfer of membership from that parish, and is profuse in his salutations. Mr. Harambas is unknown to the rector and curate of St. Paul's. Any information regarding this man should be wired to the Chief of Police at Akron or to the Rev. Frederick Kempster, D.D., 119 Mathews Ave. (10), Pittsburgh, Pa.

DIED

BRAINERD—Deaconess Louisa, at St. Albans, Vt., on Sunday, February 21st. She had been associated with St. Luke's Church, St. Albans, for a number of years, and with the diocese some years before going to St. Albans.

STURTEVANT—In Winter Park, Fla., February 16th, MARY E. STURTEVANT, widow of Harry Brown Sturtevant, and mother of Dr. Charles N. Sturtevant of Philadelphia; the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac; and Robert B. Sturtevant of Indianapolis, Ind. Burial from Christ Church, Delavan, Wis.

RESOLUTION

John Frelinghuysen Talmage

The rector, church wardens, and vestrymen of St. Luke's Church, East Hampton, Long Island, desire to express their thankfulness for the life of their fellow vestryman, the late JOHN FRELINGHUYSEN TALMAGE, who passed to his rest on Wednesday, November 18, 1931.

Mr. Talmage endeared himself to everyone by his gentle and lovely disposition. He was the personification of a Christian gentleman, and a loyal Churchman. We shall miss his presence beyond words, and therefore we can understand the loss his family has sustained in its bereavement.

Our sincere sympathy goes out to them, and we pray our Heavenly Father that in His mercy He will give them strength to bear their loss in the trustful, serene hope of a happy reunion in paradise.

May he rest in peace, and light perpetual shine on him.

MAKE YOUR WANTS KNOWN

THROUGH

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OF

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READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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POSITIONS WANTED

MISCELLANEOUS

EXPERIENCED TEACHER, EXPRESSION, DRAMATICS, desires position in Church school. Competent to serve as housemother, assistant manager, etc. References. N-742, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. SUCCESSFUL boy choir director. Churchman. F. A. G. O. degree. American. 34 years old. European study. Recitalist. Has reached limit in present position where he has been eight years. Now seeks further opportunity. References. Reply, I-749, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

PRIESTS' GIRDLES—HAND-MADE, \$6.00 each, white or black, made to order. SISTERS OF THE HOLY NAME, 3405 McLean Ave., Chicago, Ill.

VESTMENTS AND EMBROIDERY, SILK and Linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

DEVOTIONAL

THE CONFRATERNITY OF THE MYSTICAL LIFE (see page 218 of the *Living Church* Annual for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

APPEAL

TO THOSE WHO HAVE WORSHIPPED at St. James' Church, Atlantic City, N. J., we solicit a contribution toward the payment of an indebtedness of \$9,500 on the rector's thirty-fifth anniversary, March 13, 1932. Contributions may be sent to Rev. W. W. Blatchford, or to Mr. W. S. Peirsol, Atlantic City, N. J.

PALMS FOR PALM SUNDAY

25 POUNDS PALMETTO PALM LEAVES, with bud leaves for crosses, delivered postpaid to any address for \$4.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

EASTER CARDS

DEVOTIONAL EASTER CARDS. SAMPLE packet, \$1.00. GRACE DIEU PRESS, in care of Poor Clares, Little Portion, Mt. Sinai, L. I., N. Y.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativitity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. Sisters of St. John BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING**Geneva, N. Y.**

THIS CHURCH HOME AT GENEVA, N. Y., has two vacant rooms available for women who need a comfortable home. Information and application blanks may be had by writing Mr. H. H. SCHIEFFELIN, secretary Board of Managers, 839 Main St., Geneva, N. Y.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

MISCELLANEOUS

FOURTEEN STATIONS OF THE CROSS carved in oak, 16 inches high by 14 inches wide, price \$475. Designed and executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

Church Services**California****Church of the Advent, San Francisco**

261 Fell Street, HENLOCK 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia**St. Agnes' Church, Washington, D. C.**

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois**Church of the Ascension, Chicago**

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts**Church of the Advent, Boston**

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.

Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New York**Cathedral of St. John the Divine, New York City**

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9, 9 (French);
Children's Service, 9:30 A.M.; Morning Prayer
or Litany, 10, 10 A.M.; Morning Prayer, Holy
Communion and Sermon, 11 A.M.; Evening Prayer,
4 P.M.

Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10:15); Morning Prayer, 10
A.M.; Evening Prayer, 5 P.M. (Choral).

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturdays),
12:20.

Church of St. Mary the Virgin, New York
46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Benediction and Sermon, 8.
Week-day Masses, 7, 8, 9:30 and 12:10.
Noon-day Address (daily) at 12:40.
Stations and Sermon (Rector), Fridays at 8 P.M.
Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7:30-8 P.M.

The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

CHURCH SERVICES—Continued**New York****Holy Cross Church, Kingston, N. Y.**

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Pennsylvania**S. Clement's Church, Philadelphia**

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday Masses: 7, 8, 9; 15 & 11 (High Mass).
Vespers and Sermon at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3:5; 7:8; Sat. 11:12; 3:5;
7:9.

St. Mary's Church, Pittsburgh

362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and
7:00 P.M. to 8:00 P.M., Saturday.

Wisconsin**All Saints' Cathedral, Milwaukee**

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIBALD DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5:50, 7:30-8:30.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific
Standard Time.

K FPY, SPOKANE, WASHINGTON, 1340
kilocycles (223.9). Cathedral of St. John
the Evangelist. Evening service every Sunday
from 8:00 to 9:00 P.M., P. S. Time.

K GHF, PUEBLO, COLO., 1320 KILOCYCLES
(227.1). Church of the Ascension. Every
Sunday at 11 A.M., Mountain time, until
Easter.

K GO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. Morning service first and third Sunday
4:00 A.M., P. S. Time.

K IDO, BOISE, IDAHO, 1350 KILOCYCLES
(260.7). St. Michael's Cathedral. Vesper
Service every Sunday at 5 P.M. Mountain time.
Also daily Organ Recital from 6 to 6:30 P.M.

K PCB, SEATTLE, WASH., 650 KILOCYCLES
(462 meters). Trinity, Rev. C. S. Mook.
Service every Sunday 11 A.M., Pacific Standard
Time.

K VOR, COLORADO SPRINGS, COLO., 1270
kilocycles (231.6). Grace Church. Every
Sunday at 11 A.M., Mountain Time.

K WZB, SPRINGFIELD, MASS., 990 KILO-
cycles (302.8). The Religious Life Hour,
Sundays at 3:00 P.M., E. S. Time.

K WCBM, BALTIMORE, MD., 1870 KILO-
cycles (218.8). Services and sermon every
Monday morning at 11 A.M., E. S. time, under
auspices of Baltimore Federation of Churches.
Rev. Dr. Arthur B. Kinsoving, preacher.

K WP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

K WIBA, MADISON, WIS., 1280 KILOCYCLES
(234.2 meters). Grace Church. Alternate
Sundays, 10:45 A.M., C. S. Time.

K KBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning services every Sunday at 9:30 A.M.,
E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILO-cycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-cycles (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRHQ, GREENVILLE, MISS., 1210 KILO-cycles (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-cycles (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAO, EAU CLAIRE, WIS., 1330 KILO-cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILO-cycles (884.4). Christ Church every Sunday, 11 A.M., E. S. Time.

RETREATS

CHICAGO—A RETREAT FOR ASSOCIATES and other women will be held at St. Mary's Home, 2822 Jackson, Chicago, Monday, March 7th beginning with the Mass at 10 o'clock, and closing with Benediction at 4 o'clock. The Rev. MacVeigh Harrison, O.H.C., conductor. Kindly notify the SISTER SUPERIOR.

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 12th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

THE ANNUAL RETREAT FOR THE women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 12th, from 10:00 A.M. to 4:00 P.M. The Rev. Gregory Mabry, rector of the parish, will be the conductor. Breakfast and luncheon will be served. Those desiring to attend please notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church, take a subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

From the Author. 16 W. 26th St., New York City.

Peace Through the Cross. Addresses on Our Lord's Words from the Cross. By the Rev. J. Wilson Sutton, D.D.

Houghton Mifflin Co., 4 Park St., Boston, Mass.

Far Eastern International Relation. By Hosea Ballou Morse, former Commissioner for the Chinese Government and an Expert on Chinese Foreign Affairs, and Harley Farnsworth MacNair, formerly of St. John's University of Shanghai, now Professor at the University of Chicago. \$6.00.

Mrs. Bell. By Paulina Cony Drown. \$1.25.

Little, Brown and Co., 34 Beacon St., Boston, Mass.

Goose Steps to Peace. By Jonathan Mitchell. \$2.50.

Ray Long and Richard R. Smith, Inc., 12 E. 41st St., New York City.

Finding God. By A. Herbert Gray, D.D. \$1.50.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

A Lantern to Our Children. Leader's Manual. By Margaret K. Bigler. \$1.50.

The New Religious Education. By Leon C. Palmer. \$1.50.

The Priest and His Interior Life. By the Rev. Gregory Mabry. \$1.75.

A Retreat for Layfolk. By the Rev. Bede Frost, O.S.B. \$1.50.

Selighthood and Sacrifice. By the Rev. Frank Gavin, Th.D. \$1.00.

Tomorrow's Faith. By the Rev. John Rathbone Oliver, M.D. \$1.00.

A. R. Mowbray & Co., Ltd., 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents. *The Great Intercession*. By Gertrude Hollis. 60 cts.

The Science of the Soul. By the Rev. Marcus Donovan, M.A. \$1.40.

Fleming H. Revell Co., 158 Fifth Ave., New York City.

The Archaeology of Palestine and the Bible. By William Foxwell Albright. \$2.00.

Charles Scribner's Sons, 597 Fifth Av., New York City.

The Minister, The Method, and The Message. Suggestions on Preaching. By Harold Adye Prichard, D.D. \$2.50.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd., 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents. *Aids to the Life of Prayer*. By the Rev. Francis Underhill, M.A. 60 cts.

The Blossoming of the Desert. By the author of "Some Mysteries of the Incarnate Life." 60 cts.

The Stations of the Cross. By the Rev. C. P. Hankey. 20 cts.

Western Theological Seminary, Evanston, Ill.

The Teaching Church. The Annual Hale Memorial Sermon. By the Rev. Cyril E. Hudson, M.A.

ORDER OF ST. VINCENT IS REORGANIZED

NEW YORK—The Order of St. Vincent, a national society for acolytes, servers, and lay-readers, is about to take its former place among the organizations for devotional purposes of the Church. Due to the illness of its guiding spirit, Robert T. Walker, its first secretary general, the order went into a decline and, until Mr. Walker's death in December, remained dormant.

Now, however, reorganization has taken place, a new secretary general has been appointed in the person of Douglas S. Gibbs, and it is hoped in the near future that copies of the revised constitution and by-laws will be available for members. Meanwhile, all inquiries and applications for membership should be addressed to the new secretary general at 420 Lexington avenue, New York.

One new member has been added to the council: the Very Rev. Archie I. Drake, dean of All Saints' Cathedral, Milwaukee. Members now serving on the council are: the Rev. Messrs. Kenneth R. Forbes, Stamford, Conn.; Julian D. Hamlin, Boston, Mass.; Charles E. McCoy, Williamsport, Pa.; Harry S. Ruth, Burlington, N. J.

DETROIT HONORS WASHINGTON IN CITY-WIDE UNITED SERVICE

DETROIT—Commemorating the bicentennial of George Washington, an all-city service was held on February 22d, in St. Paul's Cathedral, Detroit, sponsored by a large group of representative citizens. Addresses were given by Judge John V. Brennan, of Recorders Court; by Rabbi Leo M. Franklin, of Temple Beth El; and by the Rev. Chester B. Emerson, D.D., president of both the Detroit Council of Churches and the Detroit Pastors' Union. The Rt. Rev. Herman Page, D.D., Bishop of the diocese of Michigan, conducted the service, at which various patriotic groups were represented, including two commanderies of Knights Templar in full uniform. St. Paul's Cathedral was thronged to the doors by the large numbers of Protestants, Roman Catholics, and Jews.

Grinnell College, Iowa, Endorsed By Church

Bishop Longley Attends Inauguration
of Its President

GRINNELL, IA.—The Rt. Rev. Harry Sherman Longley, D.D., Bishop of Iowa, representing St. Stephen's College, was one of a hundred educators who attended the inauguration of John Scholte Nollen as the fifth president of Grinnell College at Grinnell recently.

Bishop Longley's presence at the inauguration was doubly significant because the convention of the diocese of Iowa gave Grinnell College the official sanction of the Church as "a Christian institution of outstanding character and high standards of academic value." The diocese is to elect a representative to the board of trustees of the college.

In his inauguration address, President Nollen declared that the force best adapted to rescuing Young America from a "weary, stale, flat, and unprofitable life," and to halting the process of disintegration that has characterized this nation for some years, is the liberal arts college.

"American productive scholarship is a relatively thin and unfruitful growth," he said, "because it springs from seed sown in shallow ground, so that the plant has no depth of root. The American home and school are jointly responsible for this. Softness and laxity of nurture, lack of wise parental guidance and restraint, a lazy tempo of intellectual effort in school, premature indulgence in social activities, and the vapid amusements provided for the relaxed mind of the 'tired business man' do not make for the tough mental fiber of the productive scholar. If to this disqualifying non-culture is added early specialization, the minds of the young people so taught will have not only undisciplined minds, but minds unfurnished with the general ideas which are the criterion of an educated man."

The answer to the situation, President Nollen contended, is the American liberal arts college stimulating the growth of the idea that we should first get a broad, human, social education, and then specialize.

President Nollen, who had been dean of the faculty of Grinnell College for eleven years prior to his advancement, was elected president June 5, 1931.

PEACE PETITION CIRCULATED BY YALE DIVINITY SCHOOL

NEWHAVEN, CONN.—A petition dealing with the Far Eastern question has been addressed by the faculty and students of the Yale Divinity School to "our own government, the Federal Council of Churches of Christ in America, and our fellow Christians in the schools of China and Japan."

The petition embraces five points: (1) an appeal to the government to continue its pacific efforts, and especially to adhere to the League of Nations and the World Court; (2) an appeal to the Federal Council to "strengthen its efforts for the advancement . . . of good will between the nations"; (3) an appeal to Japanese students to exert their utmost influence to stop "the present sanguinary conflict"; (4) an expression of sympathy with Chinese students "in their present trials"; and (5) an expression of determination to support "all methods conducive to lasting peace and co-operation" and the extermination of "all unchristian nationalism which seeks to promote or maintain interests at the cost of the welfare of others."

Proceedings of the Spring Session Of the Church Assembly Summarized

Rights of Patronage Measure Is Approved—On Disarmament — The New "Crockford's"

The Living Church News Bureau,
London, February 12, 1932

SUMMARIZING THE PROCEEDINGS OF LAST week's Church Assembly, it may be said that the information regarding the candidates for holy orders, elicited by questions and by the statement of the warden of Keble College, Oxford, was distinctly encouraging. There is a growing stream of candidates, and their quality stands the necessary tests. Dr. Kidd shattered the delusion that because men receive monetary assistance they are of inferior quality. The debate on housing, to which I referred in my last letter, was most useful, and showed that the Assembly is capable of dealing with large human questions not less effectively than with legislative problems.

The general approval given to the Benefices (Purchase of Rights of Patronage) Measure marks an important step in the development of the Church's struggle to gain control of its own affairs. The object of the measure is to enable a Church council to purchase the advowson of its parish in certain cases, and to hand it over to the diocesan Board of Patronage, whose power would become absolute.

The Bishop of Lichfield's resolution on Disarmament was carried with only one dissentient. The resolution was as follows:

"This Assembly, believing that the present standard of world armaments and military, naval, and air preparations for war constitutes a standing menace to the peace of the world; and, being convinced that only by international cooperation in concurrent disarmament can the danger to the maintenance of peace be removed, welcomes the International Conference on Disarmament into which this country has entered, and calls upon Church people, and all other lovers of peace, to support by their prayers and witness the efforts of the conference to remove the danger of war from the path of civilized communities."

CHURCHMEN ARE MEMBERS OF ECCLESIASTICAL COMMITTEE

The Lord Chancellor, under the powers vested in him by section 2 of the Church of England Assembly (Powers) Act, 1919, has nominated the following fifteen members of the House of Lords to be members of the Ecclesiastical Committee established under the Act, to serve for the duration of the present parliament:

The Marquess of Bath, the Earl of Radnor, the Earl of Midleton, Earl Grey, Viscount Falmouth, Viscount Brentford, Lord Clinton, Lord Monk Bretton, Lord Redesdale, Lord Charnwood, Lord Ernle, Lord Irwin, Lord Warrington of Clyffe, Lord Luke, and Lord Noel-Buxton.

The list contains the names of many active Churchmen. Lord Grey is the chairman of the Central Board of Finance of the Church of England, and represents the diocese of Newcastle in the Church Assembly. Lord Brentford (who is president of the National Church League) and Lord Bath are also members of the Assembly. Lord Irwin, the son of Lord Halifax, has played a prominent part in ec-

clesiastical affairs for many years. He is the author of a life of John Keble in the *Leaders of the Church* series. Lord Ernle is the author of *The Psalms in Human Life* and also wrote the *Life of Dean Stanley*. Lord Midleton is a former member of the Church Assembly, and still takes an active part in Church affairs in the diocese of Guildford. Lord Charnwood,

also a former member of the Assembly, is the author of *According to St. John*, a study of the Fourth Gospel.

NEW CROCKFORD'S IS PUBLISHED

The new edition of *Crockford's Clerical Directory* well maintains its high standard as a complete and up-to-date work of reference. The editor's preface is, as usual, distinguished for its shrewd survey of ecclesiastical facts, its independent criticism of the various movements and tendencies of the day, and its quiet humor when occasion invites.

GEORGE PARSONS.

Bishop of Montreal, in Lenten Pastoral, Prays for Peace and Economic Stability

World Needs God Mightily Today —Church Work In Peace River —Miscellaneous News

The Living Church News Bureau,
Toronto, February 25, 1932

IN THE COURSE OF HIS LENTEN PASTORAL Bishop Farthing, of Montreal, wrote:

"The call of Lent this year comes with tremendous force to each one of us. The world faces one of the most serious epochs in history; the Church faces one of the grandest opportunities in history of rendering very real service to the world. Never did this suffering and perplexed world need the guidance and help of God more than it does today when the wisdom of man has so signally failed, and his power is manifestly impotent to solve the problems which confront the nations.

"Men of all nations are crying out for some one to show them the way through the darkness to light. Every nation shrinks from the very thought of war; yet fear and distrust, one or the other, are driving them to arms, to prepare for that which they most dread. . . .

"As your Bishop, I call upon you all as joyful subjects of Jesus Christ, as true patriots of His Kingdom, to make every sacrifice and bear His burden and yoke, to bring permanent peace, economic stability, and commercial integrity to the world, that His love and joy may abound among men."

NEW DEAN OF FREDERICTON

The Bishop of Fredericton has appointed the Rev. G. H. Holmes as dean of Fredericton, in succession to Dean Neales, who is retiring on account of ill health. The new dean took his M.A. and B.D. degrees at King's College, and is now rector of Rothesay, having formerly had charge of St. Jude's, Saint John West.

CHURCH WORK IN THE PEACE RIVER

A glimpse into the Peace River district, and beyond was afforded to the congregation of Christ Church Cathedral, Montreal, by the Rev. George Wolfendale, missionary at Fort St. John, B.C.

Mr. Wolfendale told of the lives of the farmers of the Peace River region; of how many of them trekked for months before they finally came to their new homes, to build and to spend the first few years, perhaps, in loneliness and privation. But with the splendid lands at their disposal, those farmers, said the preacher, were looking forward to becoming the most prosperous and successful farmers in the Dominion within a period of five years' time.

Mr. Wolfendale told of a baptismal service where snow had to be melted in pans

for use at the font and he gave his hearers—whose beautiful Cathedral and choir he contrasted with those of the new West—some leaves from his weekly round by horse through the isolated country of his charge.

DEATH OF VETERAN PRIESTS PROMINENT IN LITERARY WORK

The Canadian Church has been called to mourn the passing of two veteran priests, both at the age of 80, who attained prominence in literary work, Archdeacon Paterson-Smyth, of Montreal, and the Rev. R. F. Dixon, of Wolfville, N. S. Archdeacon Paterson-Smyth came from Ireland many years ago as rector of St. George's, Montreal, and retired a few years back. His *Gospel of the Hereafter* and his *People's Life of Christ* obtained him a world-wide circle of readers. The Rev. Mr. Dixon, in addition to his faithful work as parish priest, was for many years editor of *Church Work* and latterly his contributions to the *Canadian Churchman* as "Downeaster" have been widely read.

MISCELLANEOUS NEWS

A new altar has been placed in St. Luke's Church, Hubbards, N. S., the gift of Dr. Robert Norwood, of St. Bartholomew's Church, New York, in memory of his parents, the late Rev. Joseph and Mrs. Norwood. Dr. Norwood's father was for many years rector of the parish. An altar rail, the gift of St. Luke's Guild, in memory of the Rev. J. L. S. Foster, was placed at the same time.

The Mission Church of St. John the Baptist, Saint John, celebrated its fiftieth anniversary with a special service at which the preacher was the Rt. Rev. J. A. Richardson, Bishop of the diocese. As this service was held jointly with the special service of the semi-annual meeting of the archdeaconry of Saint John, clergy who had come to the city were in the sanctuary or seated in the front pews.

On Saturday, the Rev. Canon Davison of Montreal conducted a quiet hour, and on Sunday, following the church services, a social hour was enjoyed by the congregation and friends in the parish hall.

Canon Vernon has been in the maritime provinces, attending the annual meetings of the Interprovincial Home for Young Women at Moncton and the Maritime Home for Girls at Truro, and meeting the diocesan councils for Social Service of Nova Scotia and Fredericton at Halifax and Saint John.

Thirty years' service by the Ven. Fred H. Graham, archdeacon of Kootenay, as rector of St. Saviour's parish, Nelson, has lately been observed. At the same time Fred Irvine, continuously rector's warden of St. Saviour's parish for practically 37 years, completed thirty years' service under Archdeacon Graham in that capacity.

His Lordship the Bishop of Calgary recently inducted the Rev. Cecil Swanson into the incumbency of St. Stephen's Church, Calgary. The new rector of St. Stephen's is to retain his title of archdeacon, which he relinquished upon coming to Calgary.

Dr. Edgar Doward, for 27 years organist of St. Stephen's Church, Toronto, was honored

at the recent vestry meeting when he was granted a substantial retiring allowance. At the age of 83 Dr. Doward is still able to play the organ and take part as organist in the services. He had been for a number of years both organist and choirmaster. He spent altogether 69 years at the organ.

At the request of the Bishop of Toronto and with financial support secured by him the Council for Social Service and the

M. S. C. C. have sent Captain Thomas Moss (Church Army) to work in the unemployment relief camps along the Cobourg-Minden-Dorset Highway. There are twelve camps with about a thousand men employed. Captain Moss will work under the direction of the Rev. R. J. Shires, superintendent of missionary work in that area. He will live with the men in the camps, his board and lodging being supplied by the provincial government of Ontario.

Washington Bicentennial Is Observed in New York Churches by Special Services

Bishop of Virginia, Collateral Descendant of First President, at St. George's Church

The Living Church News Bureau
New York, February 27, 1932

WHILE MUCH OF THE NATIONAL OBSERVANCE of the two hundredth anniversary of the birth of George Washington centered elsewhere, with the President of the nation going to Alexandria and our Presiding Bishop preaching in Philadelphia, yet the Church here united with the city in making the opening of this nine months' celebration an auspicious one.

Fraunces' Tavern, the Jumel Mansion, and St. Paul's Chapel comprise the remaining evidences of Washington's life in New York, and in the last mentioned the Churchman has a worthy national shrine. In his address to the Brotherhood of St. Andrew on Monday, Bishop Manning justly recommended an annual visit to St. Paul's. There President Washington worshipped each Sunday while New York was the nation's capital; there he and a great company of people went for a service immediately following his inauguration; and there his pew remains to the present time.

Last Sunday afternoon St. George's Church in Stuyvesant square attracted a throng of visitors which taxed its capacity when a service was held under the auspices of the Sons of the Revolution. The Bishop of Long Island, Dr. Stires, said Evening Prayer, and the Bishop of Virginia, Dr. Tucker, a great-great-great-grandnephew of Washington, was the preacher. Representatives of the army, navy, marine corps, and of fifty-six patriotic societies participated in the service.

At old St. Paul's, Bishop Lloyd, formerly a Bishop in Virginia, preached before another large assembly. The Washington pew was occupied by Miss Fanny Washington of Warrenton, Va., a direct descendant of the first President's brother.

THE COLUMBIA UNIVERSITY COURSE

In the last issue considerable space was given in the editorial and news pages to the conflicting descriptions of a new course announced at Columbia University. It was hoped, at that writing, to be able now to clarify the situation by stating that the press reports of the matter were quite without foundation and that the course is in no way a severe attack upon the Christian standards for marriage and for the home. It happens that no such announcement can be made. The authorities at the university have made no public refutation of the extended account which appeared in the press, but efforts are continuing to have them do so, or to give a satisfactory explanation.

Bishop Manning, who is a trustee of Columbia University, permits the writer to state that he is receiving many inquiries concerning this matter, and that

he is taking it up with the authorities of that institution. The question is, should not the Christian Church express its concern when an institution of learning, having the background and national standing which Columbia University possesses, announces a course of this description as a compulsory matter?

MYSTERIOUS WALL FIGURES AT ST. BARTHOLOMEW'S

Throughout this week a constant line of visitors has filed into St. Bartholomew's Church, there to inspect the rather mysterious occurrence which the public press has brought to our attention.

The wall of the sanctuary of that great church is of marble, sepia-toned, and with many variegations. Directly over the center of the doorway, leading to the sacristy, there is a space that is white. It is about eighteen inches in height, its form resembles that of the human figure; above it and seemingly behind the figure is the outline of a cross.

Concerning this, the rector of St. Bartholomew's, the Rev. Dr. Norwood, has made the following statement:

"Two years ago, while preaching a noon Lenten series which has been published under the title, 'His Glorious Body,' I looked up from the pulpit and was amazed to see this lovely figure, palpitating and throbbing. Why, it looked like a signature on my course of sermons!"

Dr. Norwood sees the Christ figure emerging from an open tomb, with the Cross above and behind. When he points this out others see it, too, and some see it without any such direction. In addition Dr. Norwood has been busy pointing out to visitors various other figures, which to him represent the Eucharistic Christ, Joan of Arc, Buddha, a youth, "the animal man," figures in vestments, and the head of his own boy.

"I regard it," said Dr. Norwood in speaking of the figure which interests him most, "as a curious and beautiful happening. Multitudes come here because more than any other preacher in North America I make the triumphant Christ the central theme of my preaching. People may snort over it, but the figure is there and beautifully there."

The writer is able to say, by reason of a visit to the church, that the appearance of the marble at this spot, does, indeed, bear out Dr. Norwood's title of it. At the time a group of visitors thronged about the altar rail, studying the marking with much interest and, evidently, with considerable credulity.

It may seem a rather cruel ending to add the following, but as it is news, also, it must be given. It seems that the management of the Waldorf-Astoria Hotel, which adjoins St. Bartholomew's, perhaps moved by neighborly envy, set out to inspect its own new marble walls. The search bore fruit, and Thursday's papers

printed pictures and an account of figures on the Waldorf's walls, featuring one very definite outline of a gnome-like man.

One is inevitably reminded of the story of *Father Malachy's Miracle*.

RELIEF OF THE UNEMPLOYED

The committee for the relief of the unemployed, meeting last Saturday under the chairmanship of Bishop Gilbert, announces that toward its goal of \$250,000, \$21,017 has been received. Twenty-six city parishes are using a total of 10,000 "Fill-This-Instead" envelopes, the returns from which are due on Sunday, March 6th. While many of our people have shown real sacrifice in giving toward this fund, the committee believes that, by reason of the dire need facing hundreds of our Church families, a great many more should and will give that this emergency may be adequately met.

ITEMS

The Rev. Dr. E. C. Chorley, rector at Garrison, and historiographer of this diocese and of the national Church, sailed on Tuesday last on a trip to include stops in Palestine, Egypt, Italy, Germany, France, and England. Dr. Chorley expects to return home on May 5th.

Bishop Fiske, Dr. Howard C. Robbins, Mrs. Simkovich of Greenwich House, and Judge Andrews of Syracuse head the list of a group which has issued recommendations for liquor control in New York State following repeal of the Eighteenth Amendment. Following a study during the past fourteen months, the group urges end of private profit, a legal ban on the saloon, and a plan for temperance education.

The Russian Cathedral choir on Tuesday evening in Seabury Hall at the General Seminary rendered a much appreciated program of Russian Church music before a large and enthusiastic audience. Dr. Gavin of the seminary faculty gave an account of his recent visit to the Russian Orthodox Theological Academy in Paris, an institution in the interest of which this program was arranged.

Dr. T. Tertius Noble, organist at St. Thomas' Church, will give the inaugural recital on the new four manual Casavant Freres organ this Monday evening at the Church of the Holy Apostles in Ninth avenue, the Rev. L. A. Edelblute, rector.

At its annual meeting last Tuesday, the Episcopal Actors' Guild added to its council the following newly-elected members: the Rev. Dr. G. M. Williams, S.S.J.E., Cornelie Otis Skinner, Leslie Howard, F. R. Magee, Frank Craven, and Frank Ferguson. Bishop Manning continues as honorary president; George Arliss as president; and the Rev. Dr. Ray, the Rev. C. S. Mook, Otis Skinner, and Grant Mitchell as vice-presidents.

By the will of the late William T. Koch, retired merchant, St. Andrew's Church, Fifth Avenue and 127th street, receives \$25,000 and St. Luke's Hospital, \$15,000.

HARRISON ROCKWELL.

WESTERN MICHIGAN CONFRS ON MISSIONARY SITUATION

GRAND RAPIDS, MICH.—At a conference called February 19th at St. Mark's Cathedral, this city, in behalf of the existing diocesan missionary situation, three main objectives were outlined:

(1) To see that every parish pays its proportionate promise to the Church's program, both general and diocesan, promptly on the first of each month.

(2) To see that wherever at all possible the children's Lenten offering for 1932 be regarded and reported as in addition to, and not as a part of, the parish promise.

(3) That a special gifts committee, or some equivalent organization, be appointed to solicit and to systematize individual offerings.

It was suggested that women's guilds and societies throughout the diocese be asked to name an Emergency Missionary Day and to make an offering by their particular group in connection with the activities of that special day.

Rev. J. McNeal Wheatley, Senior Assistant At St. Luke's, Evanston, Rector Pro Tem

Dr. McAllister Gives Cause of Resignation—Dean Tanner Resigns Joliet Parish

The Living Church News Bureau
Chicago, February 27, 1932

THE REV. DR. CHARLES E. MCALLISTER has resigned the rectorship of St. Luke's Church, Evanston, and expects to leave Chicago shortly. Announcement of his resignation was made by Dr. McAllister last Sunday. In announcing it, he declared it was occasioned because of differences of opinion between himself and his vestry on matters relating to the conduct of the parish.

On Monday, Thomas T. Lyman, senior warden of St. Luke's, announced that the Rev. J. McNeal Wheatley, senior assistant under Dr. McAllister, had been appointed priest-in-charge and would assume management of parish affairs immediately. No steps have as yet been taken looking toward the selection of Dr. McAllister's successor.

Reports that Dr. McAllister's resignation was brought about by interference on the part of Bishop Stewart, for twenty-six years rector of St. Luke's, were immediately denied. Both the Bishop and Dr. McAllister declared that their relationship had been the most friendly and cordial and statements from the senior warden, Mr. Lyman, and junior warden, G. F. Slaughter, also denied any interference from the Bishop.

A letter from Dr. McAllister to the congregation of St. Luke's will be read at Sunday's services in which he expresses his love for the parish and calls upon all members of the parish to continue their loyalty and support to St. Luke's.

Dr. McAllister came to Evanston ten months ago to succeed Bishop Stewart. He had been for two years previous rector of St. Michael and All Angels' Church, Baltimore.

WASHINGTON CELEBRATION HELD

Five hundred men and boys from all parts of the diocese gathered at St. James' Church, Chicago, Monday morning and, through corporate Communion, paid tribute to George Washington, Churchman.

Bishop Stewart was the celebrant, assisted by Dr. Duncan H. Browne, rector of St. James', and the two chaplains of the Brotherhood of St. Andrew in Chicago—the Rev. F. E. Bernard of All Saints', and the Rev. N. B. Clinch of the Messiah.

A good home was one of the dominating factors in George Washington's career. Bishop Stewart declared at breakfast at the Allerton Hotel, following the service. He spoke of Washington's aristocracy, saying it was of the type which the nation needs today; of the fact that Washington's family gave five men to the priesthood of the Church, and contrasted the Church of Washington's day with the present.

DEAN TANNER RESIGNS JOLIET

Announcement is made of the resignation of the Very Rev. T. DeWitt Tanner, for twenty-one years rector of Christ Church, Joliet, to accept the rectorship of St. Paul's Church, Bellingham, Washington, in the diocese of Olympia. The resignation is effective April 15th.

Dean Tanner went west recently after the death of Mrs. Tanner and has just returned from an inspection of his new parish.

ST. BARTHOLOMEW'S PARISH CELEBRATES

St. Bartholomew's Church, Englewood, was consecrated and the final mortgage of a parish debt burned by Bishop Stewart at the fiftieth anniversary of the founding of the parish.

A plea for renewal of faith and devotion to the Church and the parish was made by the Bishop in his sermon. He paid



CHURCH HIGHWAY SIGN

This sign, with white lettering on a blue and red background, can be seen at quite a distance.
(See Chicago letter, issue of February 27th)

tribute to St. Bartholomew's as a leader in the diocese and to the rector, the Rev. H. R. Brinker.

Assisting in the service were: the Ven. F. G. Deis, archdeacon of Chicago; the Rev. Charles T. Hull of St. Paul's, Rogers Park; the Rev. W. D. McLean, St. Mark's, Chicago; the Rev. David E. Gibson, Cathedral Shelter; and the Rev. T. N. Harrowell, retired.

Tuesday night, the jubilee dinner was held, with the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, as the speaker, and the archdeacons, the Ven. W. H. Ziegler and the Ven. F. G. Deis, as guests of honor.

HOLD BISHOP ANDERSON MEMORIAL

The fact that the late Presiding Bishop Murray left to his successor in a confidential note certain suggested reforms with regard to the national organization of the Church which have been in process of execution the last two years was revealed by the Rev. Dr. George H. Thomas, rector of St. Paul's Church, at the annual memorial services to the late Bishop Anderson.

The service was held on St. Matthias' Day, February 24th, in the Anderson Chapel of the Western Theological Seminary where the late Primate lies buried.

NEWS NOTES

Holy Apostles' Church, Albany Park, celebrated the fifteenth anniversary of its founding this week. The unique spectacle of a Jewish rabbi, a bishop of the Church, and ministers of three denominational churches taking part was witnessed at this celebration.

The Rev. Christopher Keller, rector of Trinity Church, Highland Park, underwent an operation for appendicitis at the Highland Park Hospital this week. He is reported as convalescing.

The Rev. Peter Semkoff, priest of St. Michael's Russian Orthodox Church, was the guest of the Service Club of the Church of the Redeemer, Hyde Park, Sunday night.

Chicago alumnae of St. Katharine's School, Davenport, are meeting today in Chicago, with Sister Ester, Sister superior, as guest of honor. The Bishop Morrison Memorial fund is being discussed.

The Rev. A. Abbott Hastings of Ethete, Wyoming, is spending a week in the diocese, speaking on his work among the Indians of Wyoming. The American Legion of Rogers Park took part in special Washington anniversary services at St. Paul's-by-the-Lake last Sunday. A flag was presented to the rector, the Rev. Charles T. Hull, who spoke on the new conception of Washington.

The diocesan normal school closed a most successful season Monday night. Mrs. John C. Sutphen won the N. A. L. A. diploma, having completed the twelve units of credit. The school was directed by Miss Vera C. Gardner, diocesan supervisor of religious education.

TOKYO CHURCH, THE GIFT OF AMERICANS, IS CONSECRATED

TOJKO—On November 3d, last, there was consecrated in Tokyo, the latest, and in many respects perhaps the finest, of the churches reconstructed in Tokyo by means of the funds given so generously by the American Churches for the rebuilding of the Tokyo that was destroyed in the fatal fire and earthquake of 1923. Eight years has been a long time to wait, but the diocese of Tokyo, the Rev. T. Sugai, and his parishioners have every reason to be satisfied with the results of that waiting. They now have a complete plant, extending to rectory and a hostel for university students, in connection with the parish house, that is not equaled elsewhere in Japan. The plans were drawn by J. Van Wie Bergamini.

The service of consecration was taken by Bishop Matsui who also preached, while the celebrant at the Eucharist was the Suffragan of North Tokyo, Bishop Reiffen.

After the service a reception was held in the parish house, with a number of congratulatory speeches, when the sentiment of gratitude to American Church men and women for their generosity was very much to the fore. Opportunity was given the visitors to inspect the whole plant, and many were the words of commendation. The new church has already been the center of many of the general meetings of the diocese.

FAITH AND YOUTH PROGRAM TRANSLATED INTO JAPANESE

TOJKO, JAPAN—The Faith and Youth program of the Brotherhood of St. Andrew has been translated into Japanese and was carried out in Tokyo the latter part of January.

As a result, 106 young Japanese signed forward step cards, including 47 non-Christian students asking for baptism. This is in addition to 26 teachers and students brought to baptism through a Brotherhood program in November.

Brotherhood members among the student body brought from one to thirty non-Christians daily to attend these services.

Other Brotherhood literature is being translated into Japanese as rapidly as possible.

Christ Church, Philadelphia, Goes Back To 1776 for Bicentennial Setting

Hymns Used In Washington's Time
Are Sung and Old Bells Chime
—Swarthmore Church Opened

The Living Church News Bureau
Philadelphia, February 27, 1932

(See picture on cover)

IN NEARLY EVERY CHURCH IN THE DIOCESE of Pennsylvania, a special service in honor of George Washington was held last Sunday.

The Most Rev. James DeWolf Perry, Presiding Bishop, preached in Old Christ Church at one of the most important services ever held in this historic building. The church was crowded to the doors, and many waited in the street, unable to gain entrance. Massed colors of many patriotic organizations were grouped about the chancel and representatives of societies tracing their ancestry to Revolutionary

Dr. Louis C. Washburn, rector of Christ Church; and the Rev. W. Roulston McKeon, curate.

SERVICE IN ST. PETER'S CHURCH

With military pomp, tribute was also paid to George Washington in St. Peter's Church, which he attended in 1780 and 1781. Members of the First City Troop of Philadelphia, and many other organizations, marched into the church in a body.

If Washington himself had been present at this service, he would have found nothing which would not have been familiar to him when he attended the church, as the building has never been changed in any way since his day. The names of many worshippers would also have been familiar to him, as many of the present communicants are descended from the families who occupied pews during the Revolution.

The rector, the Rev. Dr. Edward M.



WASHINGTON'S PEW,
CHRIST CHURCH,
PHILADELPHIA

times comprised the greater part of the congregation.

The Bible and Prayer Books used at this service were the versions of July 4, 1776. Except for the processional, which was written by the late Bishop Garland, all the hymns sung were composed in or before Washington's time. The organ prelude included selections by Francis Hopkinson, organist and choirmaster at Christ Church in Colonial days and a signer of the Declaration of Independence. After the recessional, the eight historic bells, which echoed the Liberty Bell in proclaiming the Declaration of Independence in 1776, chimed.

In his sermon, Bishop Perry emphasized Washington's influence as spiritual father of our country, and traced his connection with the Church from the time of his baptism at the age of six weeks. [A part of Bishop Perry's sermon was published in the February 27th issue of THE LIVING CHURCH.]

The clergymen who took part in the service, in addition to the Presiding Bishop, included the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania; the Rev. Dr. Edward M. Jefferys, rector of St. Peter's Church; the Rev. Dr. James A. Montgomery, great-great-grandson of the Rt. Rev. William White, rector of Christ Church during the time Washington had a pew there; the Rev. Dr. George G. Bartlett, dean of the Philadelphia Divinity School; the Rev. Percy R. Stockman, of the Seamen's Church Institute; the Rev.

Jefferys, who preached, declared that George Washington was not only our first President, but our greatest President.

OPENING SERVICES IN SWARTHMORE CHURCH

The first services in the new Trinity Church, Swarthmore, were held on Sunday, February 14th. The two morning services were for members of the parish, while an extra service was held in the afternoon for

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members of other churches in the community who had contributed toward the new building.

The new church adjoins the old building, and was completed at a cost of \$40,000. This parish has grown considerably in numbers during the past two years, making the new building a necessity. The old building will be used for the primary

something that is hard to get, he said, and they prize membership in the Pi Alpha Fraternity because it is not easy to get in.

In the matter of admission into the fraternity no spite work is admitted. The basis for admission is moral and religious, not social and financial. Neither is a boy's "past" taken into consideration, provided



division of the Church school, the upper classes using the parish rooms in the basement of the new building. The Rev. Mr. Palmer will become superintendent of the Church school this month.

MISCELLANEOUS ITEMS

On Washington's Birthday, a corporate Communion for all men of the diocese was held in Holy Trinity Church. After the service, a breakfast was served at the Penn Athletic Club, Rittenhouse square, addresses being made by Bishop Taitt, the Rev. Prof. Jesse Holmes, of Swarthmore College, and the Hon. Roland S. Morris, chancellor of the diocese of Pennsylvania.

A mass meeting of the Woman's Auxiliary, Girls' Friendly Society, and the other women's organizations of the diocese will be held on March 10th in Holy Trinity Church.

At St. Elisabeth's Church on February 14th, the Bishop confirmed 43 adults and children and in addition received 36 persons from the Roman Church. This makes a total of 258 persons confirmed and received at St. Elisabeth's since May, 1930.

ELEANOR ROBERTS HOWES.

CHURCH MEN AND BOYS FORM GREEK LETTER SOCIETY

LANCASTER, PA.—What for years has been the aim of the Rev. Arthur G. W. Pfaffko, rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., is about to culminate in the organization of a Greek letter fraternity, a society the purpose of which is to cement boys and men to the Church so that they will take a responsible part in its activities. Mr. Pfaffko has felt that in the past the great weakness has been the toleration of laxity. The Pi Alpha Fraternity is the outcome of his observations.

All candidates for admission must be communicants of the Church and practising Churchmen. There is no leeway in this respect. Every member must use Church envelopes. If a boy is too poor to contribute much to his Church, a cent a week is acceptable. *But envelopes must be used.* No half-hearted measures will do. After a candidate's name is proposed for membership, he is placed on an indefinite probation. When the chapter into which he seeks admission is satisfied that he is desirable material for membership, he is summoned to appear for initiation.

The ritual of the fraternity is entirely religious and Christian. It inculcates the devotional life, chivalry, love for the poor and distressed, and joyful obedience to the precepts of the Church. Boys prize

that for some time before making petition for membership he has been conducting himself in an honest and upright Christian way.

NEXT SYNOD OF NORTHWEST TO BE HELD IN WYOMING

MINNEAPOLIS, MINN.—A full and interesting program is in store for those attending the next synod of the province of the Northwest, to be held in Wyoming at St. Mark's Church, Casper, on September 27th and 28th, according to plans made at the recent meeting of the synod in Omaha, Neb. Work among the isolated, the usefulness of the provincial missionary to the deaf, and the work of the department of religious education are but a few of the matters to be discussed. Bishop Perry is expected to give a message from the National Council at that time.

A resolution was passed by the Omaha synod in which confidence was expressed in the leadership of the National Council, with the assurance of its appreciation of the difficulties presented by reduced diocesan pledges for 1932.

The following department heads were elected by the synod:

The Very Rev. H. S. Brewster, chairman social service; the Rt. Rev. W. Blair Roberts, D.D., chairman of department of Church extension; W. D. Swain, Sioux Falls, S. D., chairman of the department of publicity; the Rev. Phillips E. Osgood, D.D., chairman, and the Rev. E. F. Siegfriedt, vice-chairman of the department of religious education.

JACOBITE PATRIARCH OF ANTIOCH DIES

NEW YORK—Word has been received here that Mar Ignatius, the Jacobite "Patriarch of Antioch and all the East," died recently while on a visit to the Christians of St. Thomas in India, that is, the Jacobite Syrians of Malabar.

It will be recalled that the Jacobites are followers of the doctrine of one Jacobus Baradeus, a Greek monk of Constantinople, consecrated Bishop of Edessa in about the year 541. Their doctrinal peculiarity is Monophysitism. The Patriarch always takes the name of Mar Ignatius, and though using the title, Patriarch of Antioch, is not allowed to reside therein. The Jacobite Church numbers more than 80,000 members.



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Boston Celebrates Washington's Birthday

Corporate Communion and Retreats Are Annual Observances

The Living Church News Bureau
Boston, February 27, 1932

WASHINGTON'S BIRTHDAY IS ALWAYS observed in Massachusetts by special services of corporate Communion for men. Two such services followed by breakfast and with special addresses were in Grace Church, New Bedford, where Bishop Creighton was the speaker, and in the Church of the Ascension, East Cambridge, where Bishop Sherrill preached. In each instance a group of parishes co-operated. For many years, the men of the four New Bedford parishes have observed February 22d in this manner with Grace Church as the gathering place. In East Cambridge, the men of nine parishes joined in observing a fine custom and not only five Cambridge parishes but three in adjoining Somerville and the one parish of Charlestown were represented.

Washington's Birthday, in accordance with the usage of a great many years, was again kept as a day of retreat for the men and older boys of the Church of St. John the Evangelist, Bowdoin street. The legal holiday gives the opportunity not only to the men of St. John the Evangelist but to the men of other parishes to take advantage of the opportunity offered. The conductor for the retreat this year was the Rev. Fr. Banner, novice, S.S.J.E.

U. T. O. CUSTODIAN RESIGNS

Mrs. William Jason Mixter, custodian of the United Thank Offering from the women of Trinity Church, Boston, since 1919, has resigned after having collected \$34,873.48 for the U. T. O. While emphasis on money does not express the underlying principle of the United Thank Offering, it is worthy of notice that the yearly offering of the women of Trinity parish has grown from \$4,744.39 in 1919 to \$10,050.12 in 1931. Mrs. Mixter's personal leadership and her enthusiasm for missions has been a motive power throughout the whole congregation; she has given of this enthusiasm to other groups by the taking of speaking engagements from time to time, and has rendered in many ways a great service to the United Thank Offering. Miss Susan J. and Miss Sarah A. Ginn succeed Mrs. Mixter in the important office of U. T. O. treasurership for Trinity Church.

BISHOP HOWDEN COMPLETES SPEAKING MISSION

Bishop Howden of New Mexico finishes tomorrow his schedule of sixteen speaking engagements in twelve days. He preached Thursday morning in St. Mark's Church, Fall River, to a group of women gathered from the five parishes of that city and then was driven to St. John's Church, Sandwich, on Cape Cod for a meeting under the auspices of the Woman's Auxiliary to which a large number representing all denominations came (missionary bishops being by no means customary visitors in the winter to the Cape). The return trip to Boston was made over the wintry New England roads to headquarters at the Episcopal Theological School.

ETHEL M. ROBERTS.

Brooklyn Observes the Washington Anniversary

Corporate Communion Attracts 1,114 Men and Boys—Other Commemorations

The Living Church News Bureau
Brooklyn, February 26, 1932

IT IS NOTHING LESS THAN AMAZING TO see how the attendance increases year by year at the annual Washington's Birthday corporate Communion of the Brotherhood of St. Andrew in the diocese of Long Island. A few years ago the service used to be held in one of our larger churches, and the breakfast in the parish house. Lately it has become necessary to use one of our very largest churches, and to arrange for breakfast at a hotel near by. Last year an attendance of upwards of seven hundred was startling enough to justify a double page picture in THE LIVING CHURCH. This year there was an increase over last year of just about fifty per cent. The service was in the Church of the Holy Trinity, and eleven hundred and fourteen men received Holy Communion. Breakfast was at the Hotel St. George, and eleven hundred and fifty-three were paid for. More came in for the addresses after breakfast, so that there were certainly more than twelve hundred present. When and where was there

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MEXICO CITY CATHEDRAL RESUMES SERVICES

MEXICO CITY—Services in Christ Church Cathedral here were resumed on Sunday, February 28th, after being suspended since Christmas by government order. The dean, the Very Rev. Frederick W. Golden-Hawes, has been licensed to officiate until January, 1933.

Twenty-five of the Roman Catholic churches in the Federal District also reopened for services on the same day. Only one priest will be permitted to officiate in each church. The other churches will be open for private devotions, but no priest will be permitted to hold services in them.



ever such a gathering of men and boys for such a purpose?

Although the large church was filled to capacity, including the galleries, nevertheless the service was perfectly orderly and reverent. Bishop Stires celebrated, and was assisted by Bishop Larned, Dr. Melish, and five or six other clergy. Ushers had been so carefully instructed and trained, and the arrangements so carefully planned, that the actual administration of the Sacrament was expeditious, without the least loss of reverence. The service lasted a very few minutes over one hour. The hotel arrangements also were carefully considered and well carried out. The speeches were worthy of so great an occasion. Judge Wahle was eloquent in his discussion of George Washington the Citizen and Bishop Stires was magnetic and compelling as he spoke of George Washington the Christian. William J. Leggo, diocesan president of the Brotherhood, and all his assistants, deserve the congratulations and thanks of the whole diocese.

OTHER LONG ISLAND NOTES

A notable commemoration of the Washington Bicentennial was held in Southampton. On Sunday evening a community service was held in the high school auditorium. The speaker was the Rt. Rev. Frank Du Moulin, D.D., rector of St. John's, Lattingtown. The Presbyterian and Methodist ministers had parts in the program, and the Rev. S. C. Fish, rector of St. John's, Southampton, offered the prayers. The attendance was over six hundred. In St. John's Church, Southampton, next morning, while the great Washington's Birthday service was in progress in Brooklyn, seventy-eight men and boys of the parishes on the eastern end of Long Island assembled for Holy Communion also.

The Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's, Richmond, Va., great-great-nephew and nearest living relative of General Washington, was the preacher in the Cathedral of the Incarnation, Garden City, on Tuesday evening, February 23d.

CHAS. HENRY WEBB.

DEDICATE MEMORIAL CHAPEL AT YEADON, PA.

YEADON, PA.—Yeadon is a thriving suburb lying southwest of Philadelphia. Here on February 12th the Bishop of Pennsylvania blessed the newly-erected Chapel of St. Michael, a mission station established by the people of St. Mark's, Philadelphia. Assisting Bishop Taitt in the dedication service were the rector of St. Mark's, the Rev. Frank L. Vernon, D.D., and the vicar of St. Michael's, the Rev. Frank Williamson, Jr.

The erection of the chapel was made possible by the generosity of Mrs. John A. Brown. The gift was made in memory of her mother, Mrs. Emilie Pope Etting. On the west wall of the chapel a tablet suitably records the fact. While in theory a temporary building, the chapel has been so well constructed by Frank Wallace, the

ST. MICHAEL'S
CHAPEL,
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contractor, that it will prove adequate for decades of service.

It is a significant fact that this chapel represents wholesome and effective cooperation between the parish and the diocese. The large lot on which the little chapel stands belongs to the diocese. Neighborhood changes in Philadelphia had led the rector and vestry of St. Mark's to determine to move the old established St. Michael's Mission to a new site, and a careful survey indicated that at Yeadon there was an open door of opportunity.

PHILADELPHIA PARISH HAS OWN CHURCH ARMY

PHILADELPHIA—What is reported to be the most useful organization in the parish of Holy Apostles', Philadelphia, is the Church Army, recently formed. This new child of the parish includes all members instead of the limited numbers in the several other societies of the church. The parish is divided into groups of ten; over each group is a captain; over ten captains there is a centurion; and over ten centurions there is a colonel, aided by an adjutant.

The purpose of the Church Army is to accomplish by a close and intelligent organization of the whole parish membership all those various objects for which the Church itself exists: for instance, to try to bring to baptism the unbaptized, and to confirmation the unconfirmed; to try to have the whole membership attentive to attendance at church services and Church school sessions; to help the vestry in spreading generally and equitably the whole matter of financial support for the work of the parish and the Church at large; to do what may be done to strengthen the parish organizations; and

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BISHOP OF WINCHESTER DIES

LONDON—With the death of the Rt. Rev. Frank Theodore Woods, D.D., Lord Bishop of Winchester since 1924, the fourth highest position in the Anglican Church becomes vacant and the Church loses one of its greatest leaders. His advice was considered extremely valuable. Previous to being elevated to the see of Winchester he was Bishop of Peterborough.

Dr. Woods was the author of several well-known books, among them *Lambeth and Reunion*, the Bishops of Hereford and Zanzibar, co-authors; *The Prayer Book Revised; Faith and Witness of the Church In This Generation*, one of the Lambeth series.

Winchester is one of the five primary sees, ranking behind Canterbury, York, and London, and preceding Durham. The holders of these become *ipso facto* members of the House of Lords whereas other bishops are elevated to the Upper Chamber according to seniority.

Since Dr. Woods became Bishop of Winchester the diocese has been divided. Farnham Castle, which had been the seat of the Bishops of Winchester for a long time, is now devoted to diocesan purposes.

In 1929 Bishop Woods made a tour of the United States under the auspices of the Committee for the Interchange of Preachers and Speakers.

to be constantly, unremittingly, earnestly, and intelligently at the task of evangelization, which is central to all the being of the Church, and at the heart of all her genius for self-exploitation.

MEMORIAL SERVICE HELD IN WASHINGTON

WASHINGTON—George Washington's bicentennial was observed in Grace Church, this city, the Rev. Meade Bolton MacBryde, rector, by a united service of all the churches of the southwest section of the city. The pastors of the various denominations, the Roman priest, and the priest of the Greek Orthodox Church marched side by side in the procession led by a crucifer of the Anglican Church. A military feature was given to the service by the carrying of the national colors, and the presence of a bugler from the nearby war college who gave the "church call" before the processional hymn, sounded the "call to colors" after the presentation of alms, and blew "taps" immediately after the benediction.

WELLESLEY CONFERENCE DATES ANNOUNCED

BOSTON, MASS.—The Conference for Church Work, held annually in the buildings of Wellesley College, Wellesley, will open this year on June 27th and close on July 8th. This is made necessary by the late closing of the college in 1932, since the conference always opens the week following the college commencement. It is expected that the late date will not prove a drawback to the success of the conference, but rather beneficial. Many Church workers are public school teachers who find it impossible to arrange to get away in June, and many professional workers are not able to arrange an early vacation. Although the conference of 1931 enrolled

many more students than the dormitory capacity, so that many were forced to lodge in the village or commute from Boston for the sessions, it has not been found advisable to engage an extra dormitory this year. Accordingly it will behoove the expectant delegate to register early if he or she wants to be sure of a campus room.

Miss Marian DeC. Ward is again secretary for the conference, and information concerning it may be obtained by writing her at 50 Commonwealth avenue, Boston.

BISHOP PERRY SAILS FOR EUROPEAN VISITATION

NEW YORK—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, sailed from New York on February 26th on the S.S. *Europa* to make a visitation of the American churches in Europe. Bishop Perry, accompanied by Mrs. Perry, will reach Bremen on March 5th and will visit successively Dresden, Munich, Paris, Rome, Florence, Nice, and Geneva.

The Bishop will spend the early part of Holy Week with the Rev. Dr. Theodore Sedgwick, rector of St. Paul's Church, at Rome. Easter Sunday will be spent at St. James' Church, Florence, Canon Killian A. Stimson, his host. At Nice, March 29th to 31st, Bishop Perry will preside at the annual convocation.

While in Munich Bishop Perry will examine sites and plans for the chapel, rectory, and library in connection with Ascension Church there, of which the Rev. Frederick M. Kirkus is rector. These various units are provided for by a fund recently created by Mr. and Mrs. George S. Wallen of Greenwich, Conn., in memory of their daughter, Ellen Louise.

Bishop Perry will visit London April 6th to 13th for conference with officials of the Church of England. He will sail for New York from Southampton on the S.S. *Majestic*, April 13th.

Episcopal visitation of the churches in Europe is financed entirely by endowment provided in the will of the late Bishop G. Mott Williams of Marquette.

REDUCED RATES OFFERED FOR PILGRIMAGE TO JAPAN

TOKYO—The basic rate for the Japan pilgrimage, sponsored jointly by the Brotherhood of St. Andrew in the United States and the newly-formed Brotherhood of St. Andrew in Japan, has been reduced from \$365 to \$340. This covers all expenses for the six weeks' tour, from Seattle to Japan and return, including expenses in Japan. The date of sailing from Seattle has been set for July 13th, and on arrival pilgrims will be welcomed by representatives of the Church in the five dioceses, and by Japanese national officials and educational leaders. Five dioceses will be visited. The itinerary while in Japan is being worked out by the Bishops of these dioceses, in consultation with Paul Rusch, associate general secretary of the Brotherhood in the United States, who will return to America the middle of March.

Persons desiring to join this pilgrimage should file their applications at once with Leon C. Palmer, general secretary, Brotherhood of St. Andrew, 202 South 19th street, Philadelphia. The party is limited to 149, as this is the capacity of the N. Y. K. steamer that has been chartered, and in electing delegates preference will be given to early applicants.

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"May they rest in peace, and may light perpetual shine upon them."

JOHN HENRY HEADY, PRIEST

BROOKLYN, N. Y.—The Rev. John Henry Heady, since 1925 priest-in-charge of St. Thomas' Church, Farmingdale, L. I., died in St. John's Hospital, Brooklyn, February 19th, after a long illness. A requiem was offered in his church on Monday, the 22d, and the burial office was said the same day. Interment was in Amityville.

Mr. Heady was born at Whitewater, Wis., August 28, 1875. He took his A.B. at Hobart in 1901, and then spent two years at the General Seminary. He was ordained deacon and priest in 1903 by Bishop Francis, and was engaged in missionary work in the diocese of Indianapolis until 1908. During this time he took an M.A. at the University of Indiana. In 1908 he came to Long Island as assistant to the Rev. Henry D. Waller at St. George's, Flushing. In 1912 he went to New York as assistant at the Church of the Holy Apostles. He took courses in Columbia University from 1910 to 1915, and in Union Seminary 1912-13. He was rector of St. Clement's, Brooklyn, 1914-17, and then assistant at St. Peter's, Brooklyn. When St. Peter's congregation was united to St. Ann's, he went with his congregation to be assistant at St. Ann's. He became rector of Holy Trinity, Greenport, in 1919, continuing there until he was appointed to Farmingdale in 1925.

In 1905 he was married at Washington, D. C., to Adella Blanche Durfee, who, with three children, survives him.

JOSEPH H. SHEPPARD, PRIEST

YOUNGSTOWN, N. Y.—Becoming ill following church services Sunday morning, February 21st, and passing into a coma lasting 24 hours, from which he never regained consciousness, the Rev. Joseph H. Sheppard, rector of St. John's Church, this city, died February 24th of septic poisoning at the age of 72. Besides his widow, Mr. Sheppard leaves a brother, William E. Sheppard, Jackson's Point, Ontario, and a daughter by his first marriage, Mrs. Albert Walker, Coldwater, Ont.

Funeral services were held at the church on Friday, February 26th, conducted by the Rev. H. V. Thompson, rector of St. Mark's, Niagara-on-the-Lake, Ontario, a classmate of the Rev. Mr. Sheppard at Trinity College, Toronto. Temporary interment was made in Oakwood cemetery, and in the spring permanent burial will be at Jackson's Point.

The Rev. Mr. Sheppard was born in Sutton, Ont. He was educated in the local schools there, later entering Trinity College. After graduation he turned to farming and teaching school. Eventually he entered the priesthood and with St. Matthias' Church, Coldwater, Ont., as his headquarters parish he became a circuit rider, covering miles a day by horse of that sparsely settled region. After 25 years in this one service, Mr. Sheppard, while on a visit to Buffalo, N. Y., was offered the rectorship of Youngstown and Lewistown parishes by Bishop Walker. This combined charge he held until three

years ago, when the Lewistown parish was discontinued. He retained the Youngstown parish.

Mr. Sheppard was a thirty-second degree Mason and each year on Easter it has been the custom of the Knights Templar of Niagara Falls to attend the special services at St. John's.

ALFRED CLARE WILSON, PRIEST

POULTNEY, VT.—The Rev. Alfred Clare Wilson, rector of St. John's Church, Poultney, since 1922, died in this city Sunday, February 21st. He had been associated with the diocese for many years.

A native of Canada, the Rev. Mr. Wilson was ordained a deacon in 1894 and priested the following year by the Archbishop of Montreal. Before coming to Malone, N. Y., in 1899, he held two charges in the province of Quebec. In 1901 he went to Duaneburgh, N. Y., serving this post for seven years. Accepting a call to Emmanuel Church, Bellows Falls, Vt., in 1908 he retained this rectorship until 1918 when he removed to New Hampshire.

GERTRUDE B. DENMEAD

BALTIMORE, MD.—At the age of 75, Mrs. Gertrude B. Denmead, diocesan president of the Daughters of the King, and a prominent figure in civic and patriotic organizations of this city and state, died February 21st at the home of her son, Garner Wood Denmead.

Besides her Church work, Mrs. Denmead, the widow of Adam Denmead, was at the time of her death a member of Maryland's state council and treasurer of the Thompson Johnson Chapter of the D. A. R. She is survived by her son and a granddaughter, Miss Hildegarde von K. Denmead. The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of the diocese, officiated at the funeral services.

RUSSELL K. RAMSEY

SANDUSKY, OHIO—Russell K. Ramsey, senior warden of Grace Church, Sandusky, for many years, died at his home at Huron, February 20th, after a long and serious illness. Mr. Ramsey was a member of the King, Ramsey, and Flynn law firm and was vice-president and general counsel of the Hinde and Dauch Paper Company of Sandusky. He had served on the diocesan council of Ohio for a number of years, and for the past two years had been a member of the standing committee. He was a trustee of Howe School, Howe, Ind., and had served on the finance committee of that institution. He was elected an alternate lay deputy to the General Convention in 1928 and 1931 and both times had served in place of the late Samuel Mather. Mr. Ramsey was a lay deputy at Washington and would have served at Denver had not his recent illness prevented him.

Funeral services were held in Grace Church on February 23d.

ELLEN MILES WHITMAN

BROCKTON, MASS.—Mrs. Ellen Miles Whitman, wife of Asa Whitman, and one of the older members of St. Paul's parish, Brockton, died suddenly at her home in this city on February 19th. She had taught school for more than forty years and was at the time of her death the principal of the Gilmore School, Brockton. She was always a devoted Church

BOOKS SUGGESTED FOR LENTEN READING



The following books are those suggested on the Lenten announcement card of St. Paul's Chapel, Trinity Parish, New York City, of which the Rev. Dr. J. P. McComas is the vicar.



Adventure of Paul of Tarsus—	<i>Mackay</i>\$2.75
The Approach to God—	<i>Hughson</i>1.50
At the Holy Mysteries—	
<i>Hermitage Day</i>60
The Atonement—	<i>Spence Burton</i>1.00
<i>Call of Christ</i> —	<i>Stewart</i>45
<i>Catholic Principles</i> —	<i>Westcott</i>75
<i>The Catholic Religion</i> —	<i>Staley</i>1.00
<i>The Church</i> —	<i>Boulier</i>30
<i>Confirmation Instructions</i> —	<i>Young</i>15
<i>Difficulties in the Way of</i> —	
<i>Discipleship</i> —	<i>Mackay</i>1.50
<i>God in Christ</i> —	<i>Gore</i>60
<i>God in Worship</i> —	<i>Underhill</i>35
<i>Hymn, Veni Creator Spiritus</i> —	
<i>Seyzinger</i>40	
<i>Instructions on the Atonement</i> —	<i>Bull</i>60
<i>Joy of Salvation</i> —	<i>Carey</i>1.00
<i>Life of Prayer in the World</i> —	
<i>Underhill</i>60	
<i>Philosophy of the Good Life</i> —	<i>Gore</i>3.00
<i>Reasons for Being a Churchman</i> —	
<i>Little</i>75	
<i>Selighthood and Sacrifice</i> —	<i>Gavin</i>1.00
<i>Sin</i> —	<i>Kaye-Smith</i>30
<i>Tomorrow's Faith</i> —	<i>Oliver</i>1.00
<i>Way of Conversion</i> —	<i>Bull</i>80
<i>Way of a Pilgrim</i> —	<i>French</i>1.50
<i>What Catholics Believe and Do</i> —	
<i>Ritchie</i>40	
<i>The Work of Prayer</i> —	<i>Huntington</i>50



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worker and was the first to arouse interest in the need of a mission in Montello, a suburb of Brockton. Supported in the idea by her rector, St. Andrew's Mission, Montello, was in due time founded. During her busy days as a teacher, she found time to take part in a great many activities for the relief of suffering and affliction and for the advancement of those needing training and assistance.

Funeral services were held in St. Paul's Church, Brockton, conducted by the rector, the Rev. David B. Matthews, S.T.D., assisted by the Rev. George H. Elliot, in charge of St. Andrew's, Montello, now a diocesan mission.

MRS. A. F. WINSLOW

WASHINGTON—Mrs. Alan Francis Winslow, daughter of the Under-secretary of State, the Hon. William Richards Castle, Jr., and Mrs. Castle, died February 26th in New York of pneumonia. Attending the funeral services in the national Cathedral conducted by the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., were President Hoover and his secretary, T. G. Joslin; Secretary of State and Mrs. Stimson; Secretary of the Navy and Mrs. Adams; the Secretary of the Treasury and Mrs. Mills; the French Ambassador, and the Japanese Ambassador.

Interment was made in Oak Hill Cemetery, Georgetown.

NEWS IN BRIEF

BETHLEHEM—The Woman's Auxiliary of the Church of the Redeemer, Bethlehem, celebrated its twenty-fifth anniversary in February. Supper was served for members and guests. At the head of the table sat Mrs. L. M. Barger, the diocesan president. Around her were all the original officers and eleven of the charter members. Mrs. W. L. Taylor, the first secretary, gave a historical sketch of the local Auxiliary.

EAST CAROLINA—More than 300 persons are being fed daily at soup kitchens in Kinston, operated under the auspices of the First Presbyterian Church and the Church of St. Augustine (colored). It is intended that these kitchens will continue to operate until warm weather. The Rev. James S. Holder is rector of the colored church.

INDIANAPOLIS—Some hundreds of people called at St. Paul's parish house, New Al-

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bany, on Shrove Tuesday evening to enjoy the Mardi Gras frolic being held there. As each guest entered the building he was seized upon by a gnome who escorted him through various weird rites. The surprise of the evening was the newly-organized German band which furnished the music. In introducing them the rector, the Rev. A. P. Bissell, spoke in the German language in order that, as he said, the musicians might feel more at home.

KANSAS—A record average attendance of more than 100 per cent of the communicant strength of St. Paul's parish, Coffeyville, was achieved in a mission held the week of February 14th. The mission was held under the leadership of the Rev. J. N. MacKenzie, rector of St. Luke's Church, Bartlesville, Okla., and the Rev. O. F. Crawford, rector of St. Peter's Church, Pittsburg.

MILWAUKEE—A day of meditation and prayer for the women of the diocese, sponsored by the Woman's Auxiliary and Council, will be conducted by Bishop Ivins at All Saints' Cathedral, Milwaukee, on Friday, March 11th. Similar services will be held in other parishes in the diocese on the same day for women living too far away to attend the Cathedral.

OLYMPIA—The Rev. Charles Stanley Mook, rector of old Trinity parish, Seattle, is very ill in St. Luke's Hospital, Seattle. N. B. Coffman, banker, of Chehalis, for many years treasurer of the diocese of Olympia, and many times a delegate to General Convention, has been quite ill, and has left with Mrs. Coffman for Southern California.—The Rev. Frederick Luke, rector of St. John's, Centralia, was recently presented with a gold watch and chain by his parishioners in appreciation of his ten years' service to that parish.

PITTSBURGH—More than 400 national guardsmen of the 176th field artillery, representing the historical Duquesne Greys regiment, attended a George Washington bicentennial birthday anniversary in Trinity Cathedral Pittsburgh.—At the recent convention of the diocese, one of the delegates, Theodore M. Hopke, from St. Stephen's Church, McKeesport, registered his thirty-second consecutive year of attendance. He has also been parish treasurer for the same number of years.—The Rev. Thomas Hill Carson will have sole charge of St. John's, Donora, after March 1st. Mr. Carson had charge of Clairton and Braddock besides his work at Donora. The every-member canvass showed such a favorable increase that the vestry of St. John's has demanded Mr. Carson's full time.—A son, Edward Hale Dickie Carson, was born on February 11th to the Rev. and Mrs. T. H. Carson. Mr. Carson is in charge of the Church of the Transfiguration, Donora.—On March 1st the Rev. Dr. William Forkess celebrated his thirteenth anniversary as rector of St. Stephen's Church, Wilkinsburg.

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Mission Program Faces Crisis

National Council Appeals to Loyalty of the Church, Asks Emergency Offering on or before Whitsunday, May 15th.

THE sum needed is \$400,000. This is to be applied to missionary work at home and abroad, so that the Budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. Figures, however, do not reveal the gravity of the situation. More than three thousand consecrated men and women stand heavy-hearted as they fear wreckage of their hopes.

Shall the work of God, built in the name of this Church through tedious sacrificial years, be continued in the future? Shall it merely mark time? Or shall it stop?

Emergency Call

THE PRESIDING BISHOP has called a special meeting of the House of Bishops to be convened in Garden City, Long Island on Tuesday, Wednesday, and Thursday, April 26, 27, 28. These dates will be marked as well by the regular meeting of the National Council so that joint gatherings will be possible.

The whole state of missionary activity and support as these have been affected in parish, diocese, and General Church by the grave economic situation will be considered, not only in the light of immediate emergency but with a view of reestablishment of the whole work of the Church upon foundations of greater security.

The alternative is clear. The resolution of National Council grimly puts it thus:

"Be it further resolved: That the National Council notify the Church that if such offering is not forthcoming, further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

The call is to individual, parish, diocese.

Plans are afoot throughout the Church.

Coöperation is the need.

Says the Presiding Bishop:

"I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church's Mission at home and throughout the world."

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